

Fifty Years' Correspondence,

INGLISH, FRENCH, and LATIN,

IN PROZE AND VERSE ;

BETWEEN

GENIUSSES OV BOATH SEXES,

AND

JAMES ELPHINSTON:

IN EIGHT POCKET-VOLUMES,

INCLUDING AN APPENDIX MISCELLANEOUS.

THE ORIGINAL LETTERS, TO' BE SEEN IN THE
HANDS OV THE EDDITOR.

— *Hoc est*

Vivere bis, vitâ posse priore frui.

MART.

— *Si quid novisti rectius istis,*

Candidus imperti ; si non, his utere mecum.

HOR.

Hail, happy Art ! ov livving Life wonce more ;
And ov enjoying Years, enjoy'd before !

Superior if dhy Store, impart benign :
If not, improov it ; by partaking mine.

VOLUME VIII.

LONDON:

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Gift of George Thompson

1871

IN 1871

1871

GENUINE ON BATH STONES

AND

JAMES E. PHILLIPS

1871

1871

THE OFFICIAL RECORD OF THE

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Hwarevver *occaxzional* iz found, it shoold be *occaxional* : so
dberfore and bwerfore shoold be dberfor and bwerfor.

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FIFTY YEARS'
CORRESPONDENCE.

TRADUCTIONS FRANÇAISES.

I.

Monsieur POPE à Monsieur WYCHERLEY.

ce 25^{me} Mars, 1705.

Monsieur,

QUAND je vous écris, je prévois une longue lettre, et je dois demander auparavant votre patience: car, si elle se trouve la plus longue, elle sera par conséquent la plus mauvaise, dont je vous aie importuné. Cependant, exprimer au long ma reconnaissance de votre lettre obligeante, n'est pas plus de mon devoir, que de mon intérêt; comme quelques-uns vous remercieront abondamment d'une grace, pour vous faire souvenir de leur en accorder une autre. Plus vous m'êtes favorable, plus dis-

VOL. VIII.

B

tingement

tinctement je vois mes défauts. Les taches et les flétrissures (vous le savez) ne se découvrent jamais si bien, que dans la plus grande clarté du soleil. Ainsi je suis mortifié par ces éloges, qui étoient destinés à m'encourager; car la louange à un jeune esprit, est comme la pluie à une tendre fleur: si elle se donne avec modération, elle le réjouit et le ranime; mais, si avec profusion, elle l'accable et l'abat. Les hommes âgés, comme ils découragent ordinairement la jeunesse, ressemblent à de vieux arbres, qui, ne pouvant plus porter eux-mêmes, ne permettront à aucun arbrisseau de fleurir au-dessous d'eux. Mais, comme s'il n'étoit pas assez d'avoir surpassé tous vos contemporains en esprit, vous les voulez aussi surpasser en douceur. Pour mes verds * essais, si vous y trouvez du plaisir, il faut qu'il soit tel, qu'un homme prend naturellement, à regarder les premiers rejetons d'un arbre, qu'il a lui-même élevé; et le moyen de les estimer autrement que, comme on prise les fruits précoces; qui ne laissent pas d'être les plus fades, et les plus mauvais de l'année. En un mot, il faut que je vous blâme, de m'avoir traité avec tant de compliment, qui n'est au mieux que la fumée de l'amitié. Je ne vous écris, ni ne vous entretiens, pour gagner vos louanges; mais votre affection. Soyez tant mon ami, que de paraître mon ennemi: et me dites mes défauts, si non comme à un jeune homme,

homme, du moins comme à un écrivain sans expérience.

J'ai l'honneur d'être —

ALEXANDRE POPE.

* Ses éclogues, écrites à l'âge de 16 ans.

II.

La RÉPONSE de

M. WYCHERLEY à M. POPE.

ce 29me Mars, 1705.

Monfieur,

J'AI reçu votre lettre du vingt-cinquieme Mars ; laquelle m'était plus agréable, que quelque-chose ne pouvait être de la campagne ; quoique c'eût été une rente due au jour ; et je n'y saurais trouver à redire, sinon qu'elle me reproche un manque de sincérité ou de justice, pour vous avoir rendu votre dû ; à vous, qui ne devriez pas permettre à votre modestie d'être si injuste à votre mérite, que de rejeter ce qu'on y doit, et d'appeler compliment, ce qui est tant au-dessous de la justice, que c'est plutôt vous abaisser que de vous élever. Mais, si le compliment n'est que la fumée de l'amitié, comme vous le dites ; cependant il faut avouer qu'il n'y a de fumée, qu'il n'y ait du feu ; et comme le sacrifice d'encens, offert aux dieux, n'aurait pas été de la

moitié si doux aux autres sans la fumée; ainsi l'amitié, non plus que l'amour, ne saurait être sans quelque encens, pour parfumer le nom qu'elle voudrait louer, et rendre immortel. Or, puisque vous dites que vous ne m'écrivez pas pour gagner ma louange, mais mon affection; le moyen, je vous prie, d'avoir l'une sans l'autre? Il faut admirer avant (que) d'aimer. Vous assurez que vous me voudriez tellement votre ami, que de paraître votre ennemi; et de trouver vos défauts, plutôt que vos perfections. Mais, mon ami, cela serait si difficile, que moi, qui n'aime point les difficultés, je n'y ferais être persuadé. D'ailleurs, telle est la vanité d'un griffonneur, qu'il ne quittera jamais son sentiment, pour complaire à celui d'un autre; surtout quand il lui en faudra prendre de la peine; et, quoique je me pique d'être de votre opinion, lorsque vous parlez de quelque autre chose, ou de quelque autre homme que vous, je ne saurais vous permettre de tuer votre réputation, de votre propre main; surtout quand vous dites que votre dernière est la plus mauvaise, en tant que la plus longue, dont vous m'avez honoré: laquelle j'en trouve la meilleure, comme la plus longue vie, si bonne, est la meilleure. Elle en produit plus de variété, et en est plus exemplaire; comme un beau jour de l'été, quoique plus long qu'un jour sombre de l'hiver, en est non seulement moins ennuyeux, mais plus réjouissant. Que

votre

vosre amitié donc soit, comme vosre lettre, aussi permanente qu'elle est agréable. Elle ne pourra jamais m'ennuier : au contraire, elle en obligera davantage,

Monfieur,
vosre très-fidele ami,
et très-affectionné serviteur.

III.

Monfieur POPE à Monfieur STEEL.

Ce quinzieme Juillet, 1712.

Monfieur,

VOUS m'avez autrefois remarqué, qu'il n'y a rien de plus ridicule dans la vie d'un homme, que l'inégalité qu'on lui trouve souvent, malade et sain. Ainsi quelqu'un d'un malheureux tempérament, fournit toujours un misérable exemple de la faiblesse, de son esprit et de son corps tour à tour. J'ai eu plusieurs occasions depuis peu, de me regarder sous ces vues différentes ; et j'espère en avoir tiré du profit ; si ce que dit *Waller* est vrai, que

*La cabane de l'ame, en ses ébranlements,
Admet un nouveau jour, par les fentes du temps.*

Assurément donc la maladie, ne contribuant pas moins que la vieillesse, à abattre cet échafaudage du corps, en pourra mieux découvrir la construction intérieure. La maladie est une espèce de vieillesse

prématurée : elle nous apprend une défiance de notre état terrestre, et nous inspire les pensées d'un avenir, mieux que mille volumes de philosophes et de théologiens. Elle donne une secousse si avertissante à ces appuis de notre vanité, la force et la jeunesse ; que nous songeons à nous fortifier au dedans, quand il y a si peu de dépendance sur nos dehors. La jeunesse ne fait, au mieux, que trahir la vie humaine, d'une manière plus douce et plus flatteuse que l'âge mûr. Elle ressemble à un ruisseau, qui nourrit une plante sur son bord ; et la fait fleurir et bourgeonner à la vue, lorsqu'en même temps, il la sappe à la racine. Ma jeunesse en a usé plus honnêtement, et plus ouvertement, avec moi. Elle m'a présenté plusieurs vues de mon danger, et m'a donné un avantage peu commun aux jeunes hommes, de ce que les attrait du monde ne m'ont guère ébloui ; et je commence par où la plupart des gens finissent ; par une pleine conviction de la vanité de toute sorte d'ambition, et de la nature peu satisfaisante de tous les plaisirs humains. Quand une rude attaque de maladie m'apprend, que ce pitoyable domicile de mon corps tombera bientôt ; je m'en embarrasse aussi peu que ce bon Hibernois, qui étant au lit, pendant le grand orage, il y a quelques années, lorsqu'on lui dit que la maison allait lui écrouler sur la tête, répondit : Qu'est-ce que je me soucie de la maison ? Je n'y suis que locataire. Je

m'imagine

m' imagine que c'est le meilleur temps de mourir, quand on est de la plus belle humeur. Dans l'extreme faiblesse où je me trouve, je puis dire en conscience, que je ne me mets point en peine de la pensée, que plusieurs personnes, que je n'ai jamais estimées, ont l'apparence de jouir de ce monde après moi. Quand je fais réflexion, quel inconsidérable atome soit chaque particulier, à l'égard de toute la création; il me paraît honteux d'être touché de l'éloignement, d'un animal si chetif que je le suis. Le lendemain de ma sortie, le soleil se levera aussi clair que jamais; les fleurs sentiront aussi doux, les plantes naîtront aussi vertes, le monde continuera son train, les gens riront d' aussi bon cœur, et se marieront aussi vite qu'ils avaient accoutumé. La mémoire de l'homme (comme cela s'exprime élégamment au livre de *la Sagesse*) se passe comme le souvenir d'un étranger, qui ne tarde qu'un jour. Il y a assez de raisons, au quatrième chapitre du même livre, pour réconcilier tout jeune homme à la vue de la mort. "*Car l'âge honorable n'est pas celui, qui consiste à la longueur du temps, ni qui est mesuré par le nombre des années: mais la sagesse, ce sont les cheveux gris aux hommes; et une vie sans tache, c'est la vieillesse. Il a été bientôt emporté, afin que la méchanceté n'altérât point son esprit, et que la fraude ne trompât point son ame.*"

J'ai l'honneur d'être —

IV.

A l'honorable Mr. DIGBY.

Ce 1er Mai, 1720.

VOUS me trouverez, Monsieur, fort entêté de moi, lorsqu'après un long silence, (lequel pourtant, à dire la vérité, s'est plutôt occupé à vous contempler, qu'à vous oublier) je commence à parler de mes propres ouvrages. Il en est, ce me semble, d'achever un livre, comme de finir une séance de parlement : on croit toujours, qu'il sera bientôt ; et on le trouve toujours bien tard. Il y a une infinité de rencontres inopinées, qui retardent l'arrêtement d'un compte ; et je vois qu'il en est ainsi du mien. Je me suis embarrassé, comme les grands ministres, à trop entreprendre pour un seul homme ; et à l'envi de plus faire qu'on n'attendait de moi, j'ai moins fait que je ne devais. Car, m'étant proposé quatre index à *Homere*, très-laborieux et peu communs, je suis contraint, faute de temps, à n'en publier que deux ; dont vous avouerez le dessein d'être assez joli, mais il s'en faut bien qu'il ne soit exécuté.

Il m'a fallu aussi laisser imparfaites, dans mon bureau, les ébauches de deux essais ; l'une, sur la théologie et la morale d'*Homere* ; l'autre sur l'éloquence d'*Homere* et de *Virgile*. Ainsi il leur
faudra

faudra attendre de futures éditions, ou périr ; et, de maniere ou d'autre (n'importe de laquelle), *dabit Deus his quoque finem.*

Je pense à vous tous les jours, je vous assure, sans même de si bons mémoires à votre égard, que vos seurs ; lesquelles j'entretiens quelquefois sur votre sujet ; et je le trouve pour elles un des plus agréables. Milord Digby ne pourra jamais être oublié de ceux qui l'auront connu, ou qui auront connu ses enfants. Il ne faut qu'une connaissance de votre famille, pour faire souhaiter à tous les fils aînés, qu'ils eussent des peres jusqu'à la fin de leur vie. Je ne saurais toucher au sujet de l'amour filial, sans vous faire ressouvenir d'une vieille, qui a pour vous un respect sincere, cordial, et antique ; et qui blâme incessamment son fils, de ne vous avoir pas écrit plus souvent, pour vous le dire. Je voudrais bien (mais qu'importe de vouloir ? Madame Scudamore voudrait, vos seurs voudraient) que vous fussiez ici avec nous, pour jouir du beau contraste, que cette saison nous fournit, de la ville et de la campagne. Aucune idée que vous puissiez former à l'hiver, ne vous pourrait faire imaginer, ce que soit que Tuicnam, ni ce que soit que votre ami Monsieur Jonson de Tuicnam, dans cette saison plus chaude. Notre riviere brille sous un soleil sans nuage ; au même temps que les rivages retiennent la verdure des pluies, nos jardins offrent leurs

premiers bouquets ; nos arbres, comme de nouvelles connaissances heureusement assemblées, étendent leurs bras pour se rencontrer, et s'approchent les unes des autres, de plus en plus à toute heure. Les oiseaux rendent leurs chants de grace, des nouvelles habitations que je leur ai faites. Mon édifice s'élève assez haut pour attirer l'œil et la curiosité du passant sur la rivière ; où, en regardant un mélange de beauté et de ruine, il demande quelle maison tombe, ou quelle église s'élève : si peu de goût ont nos Tritons ordinaires de Vitruve, quelque plaisir que les dieux poétiques de la rivière prennent, à réfléchir sur leurs ondes, sur mes portiques Toscons, ou sur mes pilastres Ioniques.

Mais (pour descendre de ce stile pompeux) le meilleur compte que je puisse rendre de mon bâtiment, c'est qu'il me fournira quelques chambres agréables, pour un tel ami que vous ; ou une retraite fraîche, pendant une ou deux heures, pour *Milaidi Scudamore* ; quand elle me fera l'honneur (à ce cabaret sur la route) de boire de son propre cidre.

Au moment que j'écris cette lettre, je suis surpris des nouvelles de la mort d'un de mes amis ; et qui rend tout ce dont je viens de parler, une pure raillerie ! Bâtiment, jardins, écritures, plaisirs ; ouvrages de quelque matière que l'homme puisse élever ! aucun n'en est capable (Dieu le fait) de profiter

profiter à une créature mortelle, ni de satisfaire à une ame immortelle.

Je suis, mon cher Monsieur, &c.

ALEXANDRE POPE.

V.

La Réponse.

Ce 21me Mai, 1720.

Monsieur,

VOTRE lettre, que j'ai reçue il y a deux postes, m'était très-médicinale ; et je vous remercie cordialement, du secours qu'elle me donna. Je languissais à force de penser, que je ne vous eusse donné depuis si long temps, aucun témoignage de l'amitié que je vous dois ; et laquelle en vérité je sens aussi constamment, que je pense à vous. C'a été un mal bien ennuiant pour moi, jusqu'à ce qu'après avoir lu votre lettre, je la trouvasse une frivole imagination (que) de croire que je vous pusse tant offenser. De toutes les impressions, que vous avez faites sur moi, je n'en ai jamais reçu aucune avec plus de joie, que celle de votre bonté abondante, qui m'assure une place en vos affections.

J'ai eu plusieurs autres plaisirs de votre lettre. Que Madame votre mere se souvient de moi, m'est une joie sincere. Je ne saurais que réfléchir combien

vous ressembliez l'un à l'autre : dès que vous faites une grace à quelqu'un, vous vous croyez obligés, comme ceux qui en ont reçu. C'est vraiment un respect antique, qu'on ne trouve gueres hors de votre maison. J'ai de grandes espérances pourtant, de voir renaître plusieurs vertus antiques, de ce que vous ayez rendu notre siècle amoureux d'Homere. Je vous souhaite de bon coeur, à vous qui êtes aussi bon citoyen que poete, la joie de voir une réformation d'après vos ouvrages. Je doute que je vous doive féliciter d'avoir fini Homere, tandisque les deux essais, dont vous parlez, ne sont pas achevés ; mais, si vous n'en attendez pas grande peine, je me réjouis cordialement avec vous.

J'ai quelque légère idée des beautés de Tuicnam, de ce que je vois ici autour de moi. La verdure des pluies se répand sur tous les arbres, et sur tous les champs d'alentour. Les jardins épanchent à l'eul, tous les matins, une variété de couleurs ; l'haleine des haies passe tous les parfums ; et pour le chant des oiseaux, nous l'entendons aussi-bien que vous. Mais, quoique j'entende et que je voie tout cela, je ne laisse pas de croire, qu'il me ferait plus de plaisir, si vous étiez ici. J'en ai senti le manque à Tuicnam, lorsque j'étais chez vous ; ce qui me fait deviner le surcroît de charmes qu'il doit maintenant avoir. Que vous êtes bon de m'y souhaiter ! et que mes circonstances sont malheureuses, qui ne me per-

permettent point de vous y voir ! Si je vous vois, il faudra laisser tout seul mon pere ; et cette fâcheuse pensée frustrerait tous les plaisirs, que je me serais proposés. La même cause détruira mon attente, de plusieurs heures heureuses avec vous, au bois de *Milard Bathurst* ; et je crains de ne vous point voir jusqu'à l'hiver, à moins que *Milaidi Scudamore* ne vienne à *Chereborne* ; et dans ce cas-là je vous solliciterai de voir le Comté de Dorset, comme vous vous l'étiez proposé. Puissiez-vous jouir longtemps de votre nouveau portique favori !

Je suis ——— votre ———

ROBERT DIGBY.

VI.

Monfieur POPE à M. E'DOUARD BLUNT.

le 2^{me} Juin, 1725.

Monfieur,

VOUS vous montrez homme juſte et ami dans les conjectures et ſuppoſitions, que vous faites aux raiſons poſſibles de mon ſilence ; chacune deſquelles eſt vraie. Pour l'oubli de vous, ou des votres ; je vous aſſure que les converſations mêlées de la ville, ne ſervent qu'à me faire ſouvenir de meilleures, et de plus tranquilles, qu'on trouve dans

un

un coin du monde (sans trouble, sans nuage, innocentes et sensées) avec de telles gens que vous. Qu'aucun accès de défiance ne vous fasse penser de moi autrement dans un jour couvert, que vous ne faites dans le plus beau temps. Que les jeunes dames s'assurent, que je ne fais rien de nouveau dans mes jardins, sans souhaiter d'y voir leurs pistes enchantées. J'ai mis la dernière main à mes ouvrages de ce genre, en achevant heureusement le souterrain et la grotte. J'y ai trouvé une source de l'eau la plus claire ; laquelle tombe en un ruisseau perpétuel, qui rétentit dans la caverne nuit et jour. De la rivière de Tamise, on enfile, par mon arche, une allée du bocage, jusqu'à une espèce de temple ouvert, tout composé de coquilles à la rustique ; et, de cet éloignement par-dessous le temple, on regarde par un berceau penchant, et l'on voit les voiles sur la rivière, qui passent subitement, et s'évanouissent, comme par une lunette d'approche. Quand on ferme les portes de cette grotte, elle devient à l'instant, d'un séjour lumineux, une chambre obscure ; sur les murailles de laquelle tous les objets de la rivière, collines, bois et bateaux, forment un tableau mouvant, dans leurs rayonnements visibles. Lorsqu'on veut l'éclairer, elle fournit un spectacle bien différent. Elle est revêtue de coquilles, entremêlées d'éclats de miroir en forme angulaire ; et au lambris, il y a une étoile de même matière ; au milieu de laquelle
lorsqu'on

lorsqu'on pend une lampe, de figure orbiculaire d'albâtre mince ; mille rayons pointus s'éclatent et se réfléchissent tout autour. On a joint à cette grotte, par un étroit passage, deux porches ; l'un du côté de la rivière, de pierre lisse, plein de lumière et ouvert ; l'autre du côté du jardin, ombragé d'arbres, hérissé de coquillages, de cailloux, et de mine de fer. Le fonds en est pavé de simple caillou, de même que l'allée attenante, qui mene à la naturelle, par le bocage au temple ; et ne convient pas mal au petit murmure dégouttant, et à l'idée aquatique de tout l'endroit. Il ne lui faut, pour l'achever, qu'une bonne statue, avec une inscription semblable à cette antique, dont vous me connaissez tant épris.

*Hujus Nympha loci, sacri custodia fontis,
Dormio, dum blandae sentio murmur aquae.*

*Parce meum, quisquis tangis cava marmora, somnum
Rumpere ; si bibas, sive lavere, tace.*

Nymphe de cette grotte, et garde de ces eaux !
Je dors au doux murmure, en ces sacrés berceaux.
Qu'on ne m'éveille point, quiconque entre en mon
regne ;
Mais qu'on se taise ici, soit que l'on boive ou
baigne.

Vous me trouverez très-poétique dans cette description ; mais elle ne s'éloigne guere de la vérité*.

Je

Je voudrais que vous fussiez ici, pour porter témoignage qu'elle doit peu à l'art ; soit le lieu même, soit l'image que j'en donne.

J'ai l'honneur d'être —

A. POPE.

• Il avait beaucoup augmenté et embelli cette grotte, un peu avant sa mort ; et en l'encroûtant de mines et de minéraux, en avait fait une retraite des plus romanesques. Il en pouvait bien faire le sujet d'un poëme, non moins dignement célébré.

VII.

Monseigneur ATTERBURY, Evêque de Rochestre,
à Monsieur POPE.

Tour de Londres, ce 10me Avril, 1723.

Mon cher Monsieur,

JE vous remercie de tous les témoignages, que vous m'avez rendus de votre amitié, avant et depuis mes malheurs. Un peu de temps les achèvera, et nous séparera vous et moi à jamais. Mais en quelque partie du monde que je sois, je conserverai le souvenir de la sincère bonté, que vous avez pour moi ; et je me plairai à penser, que je vis encore dans votre estime et affection, autant que jamais ; et qu'aucune rencontre de la vie, qu'aucun éloignement

éloignement de temps ni de lieu, ne vous changera à cet égard. Ni l'un ni l'autre ne me pourra changer ; moi, qui vous ai aimé et estimé toujours, depuis que je vous ai connu ; et qui n'y manquerai point, lorsqu'il ne me sera plus permis de vous le dire ; comme le cas se trouvera bientôt. Présentez mes fideles services, au Docteur Arbuthnot ; et mes sinceres remerciements, de ce qu'il m'a envoyé ; ce qui était fort à propos, si l'on puisse prononcer quelque chose à propos, dans une cause (qui est) déjà déterminée. Qu'il sache que ma défense sera telle, que mes amis n'aurent pas lieu de rougir pour moi ; et que mes ennemis n'aurent pas grand sujet de triomphe, quoiqu'ils soient sûrs de la victoire. J'aurai besoin de son conseil en plusieurs choses, avant que je parte. Mais je doute qu'il me soit permis de le voir, ni quelque autre que ceux qui soient absolument nécessaires, à expédier mes affaires particulieres. En ce cas-là, Dieu vous bénisse l'un et l'autre ! et que nulle part de la mauvaise fortune, qui m'accompagne, ne vous poursuive jamais ! Je ne fais que je ne vous cite à mon audience, pour dire quelque chose touchant ma maniere de passer le temps au Doyenné ; laquelle ne paraissait gueres convenable aux complots, ni aux conjurations : mais j'y songerai. Vous et moi nous avons passé bien des heures heureuses, sur des sujets beaucoup plus agréables ; et, pour conserver

l'ancienne

l'ancienne coutume, je ne vous quitterai jusqu'à ce que j'aie conclu cette lettre par trois ou quatre vers de Milton; lesquels vous appliquerez promptement (je le fais bien) et non pas sans quelque inquiétude, à votre toujours affectonné —

FRANCOIS E. de R.

5

*Il fit couler des pleurs d'une source féconde ;
Mais les essuia tôt : car le spacieux monde
Lui ouvrit tout son sein, en endroit de repos ;
Où le ciel le menait à terminer ses maux.*

VIII.

LA RÉPONSE.

Ce 20me Avril, 1723.

IL n'est pas possible d'exprimer ce que je pense, ni ce que je sens : je puis dire seulement, que je n'ai pensé ni senti qu'à vous ou pour vous, depuis quelque temps passé; et que je ne penserai tant à autre chose, pendant le temps à venir. Ma plus grande consolation a été un dessein (que j'aurais rendu praticable) de vous accompagner dans votre voyage. Pour cet effet j'avais obtenu le consentement de cette personne, qui pouvait seule m'en empêcher; par une liaison, que, quoiqu'elle puisse être plus tendre, je ne trouve pas plus forte que l'amitié.

l'amitié. Mais je crains qu'on ne me laisse aucun moyen de vous dire cette grande vérité : que je me souviens de vous, que je vous aime, que je vous suis reconnaissant ; que je vous estime entièrement ; qu'on ne me laisse que ce seul moyen, qui n'a besoin d'ordre public pour l'autoriser, ni d'envoi secret pour l'assurer ; qu'aucun billet ne peut forclorre, et qu'aucun roi ne peut empêcher ; moyen qui pourra parvenir à quelque coin du monde où vous soyez ; où le souffle, ni le souhait d'un ami, ne doit être entendu, ni même soupçonné ; par ce moyen j'ose vous dire mon estime et mon amitié, à vous et à vos ennemis aux portes ; et vous le pourrez, et eux et leurs fils pourront entendre.

Vous prouvez, Monseigneur, que vous me connaissez l'ami que je suis ; en jugeant que la manière de votre défense, et votre réputation conséquente, m'est un point de la dernière importance ; et en m'assurant qu'elle sera telle, qu'aucun de vos amis ne rougira pour vous. Que je vous porte encore, à vous rendre la meilleure et la plus permanente justice : les instruments, de votre renommée à la postérité, se trouveront entre vos propres mains. Ne se peut-il pas, que la Providence vous ait destiné à quelque grand et utile ouvrage, et vous y appelle par ce moyen sévère ? Vous pouvez plus glorieusement, et plus efficacement, servir le public, même à présent, que dans les charges, que vous avez si honorablement

honorablement remplies. Songez à Cicéron, à Bacon, et à Clarendon: n'est-ce pas la partie dernière et disgraciée, de leur vie, que vous enviez davantage, et que vous voudriez avoir vécue?

Je suis tendrement sensible au souhait que vous exprimez, qu'aucune partie de votre malheur ne me poursuive. Mais (Dieu le fait) je suis tous les jours de moins en moins amoureux de ma patrie; tant elle est déchirée par la rage des partis; et je commence à envisager un ami en exil, comme un ami dans la mort; lequel ait devancé, où je suis bien préparé à suivre; et où (quelque divers ou incertains que soient les chemins et les voyages d'un autre monde) je ne saurais qu'entretenir un doux espoir, que nous nous reverrons.

Je vous assure fidèlement, qu'en attendant, il n'y a personne, vivant ni mort, à qui je penserai plus souvent, ou avec plus d'estime qu'à vous. Je vous regarderai comme dans un entredeux, où vous aurez de ma part toutes les douces passions, et tous les souhaits cordiaux, qui puissent suivre les vivants; et tout le respect et tendre sentiment de perte, que nous ayons pour les morts. Et je me fierai toujours à votre amitié constante, à votre tendre souvenir, et à vos bons offices; quoique je n'en dusse jamais voir ni entendre les effets: semblable à la confiance que nous avons dans les esprits bienveillants; qui, quoique nous ne les voyons, ni ne les entendions jamais, s'occupent

s'occupent toujours (à ce que nous croyons) à nous servir, et à prier pour nous.

Toutes les fois que je souhaite de vous écrire, je m'assurerais que vous faites de même à mon égard; et toutes les fois que je pense à vous, je croirai que vous pensez à moi. Je ne permettrai jamais d'être oubliés, ni même d'être faiblement rappelés; l'honneur, le plaisir, l'ambition que je dois toujours avoir, à réfléchir que vous m'avez souvent réjoui, que vous m'avez honnêtement distingué, que vous m'avez cordialement conseillé! En conversation, en étude, je ne cesserai de vous manquer, ni de vous souhaiter; dans mes heures les plus vives, et dans mes heures les plus pensives, je porterai également sur moi vos impressions; et peut-être ne sera-t-il pas dans cette vie seule, que j'aurai sujet de rappeler et de reconnaître l'amitié de l'Evêque de Rochestre.

ALEXANDRE POPE.

IX.

Monsieur GAY à Monsieur POPE.

Ce 7^{me} Octobre, 1732.

ENFIN je suis retourné de mon expédition de *Somersetshire*; mais, depuis mon retour, je ne puis me tant louer de ma santé, qu'auparavant; parceque je suis toujours affligé de mes maux
coliques:

coliques : ainsi je suis mal-aisé, quoiqu'ils ne soient pas très-violents. L'accueil qu'on nous fit, et les écarts que nous fîmes, étaient très-agréables. Je trouve que la campagne abonde de belles vues. M. le chevalier (Guillaume) Wyndham s'amuse actuellement à quelques vraies améliorations, et à plusieurs châteaux visionnaires. On nous régala souvent des vues de mer, et du poisson de mer ; et nous visitâmes quelques environs ; parmi lesquels le château de Dunster, près de Minehed, me plut beaucoup. Il est (situé) sur une grande hauteur ; et commande une vue de cette ville, aussi-bien que du grand canal de Bristol ; où l'on voit deux îles, qu'on appelle les *Steep Holms* et les *Flat Holms*, (c'est-à-dire les îlots escarpés, et les îlots plats). De l'autre côté nous pouvions assez bien distinguer les divisions des champs, sur le rivage de Galles.

J'ai fait tout ce voyage à cheval ; et je suis un peu surpris de ce qu'il ne m'ait point fait de bien. J'ai monté à cheval pendant trois mois de suite ; et je crois m'être aussi bien porté auparavant. Ainsi j'ai peur que la maladie, dont je me plains depuis si long-temps, ne soit entrée dans ma constitution, et que rien ne me vaille que la patience.

Pour ce qui est de faire un éloge, je n'en ai pas souvent fait. Je l'ai fait quelquefois malgré moi, et j'en suis très-fâché. 'A présent je n'ai point envie de récompense, et je ne vois aucun sujet de

de

de louange : je crois donc qu'il vaut mieux la laisser. On peut assez trouver de flatteurs, et je ne voudrais pas me mêler des affaires d'autrui. Je n'ai point vû de vers sur ces sublimes occasions, et je n'ai gueres d'émulation. Que les patrons jouissent de leurs auteurs, et les auteurs de leurs patrons ! je me connais indigne.

JEAN GAY.

X.

À Monsieur le Docteur SWIFT.

à Bruxelles, ce 27^{me} Sept. 1729.

J'AI amené jusqu'ici votre amie française, en chemin vers son pays ; et elle se porte mieux, que, lorsqu'elle allait à Aix. Je commence d'entretenir une espérance, qu'elle retrouvera assez de santé, pour rendre la vieillesse supportable. Nous avons l'un et l'autre passé le dixieme lustre ; et il est bien temps de songer à jouer le dernier acte de la comédie ; si l'on ne peut l'intituler plus proprement, un galimathias : peu de comédie, beaucoup de tragédie ; le tout entremêlé de scenes d'Arlequin, d'Escar-mouche, et du docteur *Baloardo*, le prototype de votre héros.

Je pensais autrefois à la vieillesse et à la mort, assez pour y préparer mon esprit ; non pas assez pour
anticiper

anticiper le chagrin, pour frelater les joies de la jeunesse, et pour mourir tous les jours de ma vie. Je me trouve bien de cette habitude ; et je m'en trouve encore mieux, à mesure que je m'avance dans mon voyage : peu de regret, quand je regarde en arriere ; peu d'appréhension, quand je regarde en avant.

Vous vous plaignez hautement de votre situation en Irlande ; je me plaindrais aussi de la mienne en Angleterre ; mais je ne le veux pas, ni ne le devrais : car je trouve, par une longue expérience, que je puis être infortuné, sans être malheureux. Je n'approuve pas que vous joigniez ensemble, la figure de vivre, et le plaisir de donner ; quoique votre ancien ami, le babillard *Montagne*, fasse quelque chose de même dans une de ses rapsodies. A vous dire mes raisons, ce serait composer un essai ; et je n'aurai guere le temps d'écrire une lettre. Mais, si vous voudrez venir vivre avec Pope et moi, je vous ferai voir dans un instant, pourquoi ces choses ne doivent pas aller de pair ; et que des retranchements forcés se puissent faire sur toutes les deux, sans nous donner aucune inquiétude. Vous savez que je suis trop dépensier ; et tout le monde sait, que j'ai été cruellement pillé. Je me sens néanmoins dans l'esprit, le pouvoir de descendre sans peine, encore deux ou trois étages. Enfin, Monsieur le Doyen, si vous viendrez à une certaine métairie

en

en *Middelfex*, vous trouverez que je puisse vivre frugalement, sans gronder le monde, ni ne me fâcher contre ceux, que la fortune a destinés à manger mon pain, au lieu de me destiner à manger le leur; quoique j'aie naturellement aussi peu de penchant à la frugalité, qu'homme vivant.

Vous dites que vous n'êtes pas philosophe, et je crois que vous avez raison, de haïr un mot, dont on abuse si souvent: mais je suis sûr que vous aimez mieux suivre la raison que la coutume; qui est quelquefois la raison, et plus souvent le caprice d'autrui, dans la foule du monde. Or, pour faire cela, il faut que vous portiez vos lunettes philosophales, aussi constamment que les Espagnols avaient coutume de porter les leurs. Il en faut faire une partie de votre parure; et vous défaire plutôt de votre chapeau à grands bords, de votre robe solennelle, de votre écharpe; et enfin de ce vêtement emblématique, le surplis. Par cette lentille vous verrez peu de quoi vous chagriner; peu de gens, contre qui vous fâcher: mais il y aura fréquemment des choses, dont nous devrions souhaiter le changement; et des hommes, dont nous devrions souhaiter la pendaison.

Dans votre lettre à Pope, vous accordez, que l'envie de la renommée convient mieux à un homme qui sort de la vie, qu'à celui qui y entre. Cependant vous avouez que, plus vous vivez, plus vous

y devenez insensible. Votre sentiment est vrai et naturel : votre raisonnement, à ce que je crains, ne l'est pas à cette occasion.

La Prudence nous fera souhaiter la renommée, parcequ'elle nous donne plusieurs vrais et grands avantages dans la vie. La renommée est le moyen de l'homme sage : ses fins, son propre bien, et le bien de la société. Vous autres poètes et orateurs, vous avez renversé cet ordre : vous proposez la renommée pour la fin ; et les bonnes, du moins les grandes actions, pour les moyens. Vous allez plus loin : vous apprenez à notre amour-propre à anticiper l'applaudissement, que rendra (à ce que nous croyons) la postérité à nos noms ; et par de vaines idées d'une immortalité, vous faites tourner d'autres têtes que la vôtre. J'ai peur que cela n'ait fait du mal au monde.

La renommée est un objet, que les hommes poursuivent, par des chemins différents et même contraires. Votre doctrine les mène à regarder cette fin comme essentielle, et les moyens comme indifférents ; de sorte que Fabrice et Crassus, Caton et César aient poussé au même but. Après tout, il se pourra trouver, si l'on considère la dépravité du genre-humain, que vous ne sauriez mieux faire, ni même conserver la vertu dans le monde, sans appeler à votre aide cette passion, ou cette direction de l'amour-

l'amour-propre. Tacite vous a ferré ce prétexte, selon sa maniere : *Contemptu famae, contemni virtutes.* Mais à présent, soit que nous regardions la renommée comme un instrument utile, dans toutes les rencontres de la vie particuliere et publique ; soit que nous la regardions, comme la cause de ce plaisir, dont notre amour-propre se réjouit tant ; il me semble que l'entrée de la vie, ou (pour mieux parler) la jeunesse, non pas la vieillesse, est la saison où nous devrions la desirer davantage ; et par-là, où il soit le plus convenable de la desirer avec ardeur. Si elle est utile, elle est plus souhaitable, quand nous voyons, ou espérons de voir, une longue scene s'ouvrir devant nous. Vers notre sortie, cette scene d'action est fermée, ou devrait l'être ; et alors, ce me semble, il est mal-séant de s'entêter davantage, d'une chose dont nous n'avons plus besoin. Si elle est agréable, plutôt nous la possédons, plus longtemps nous jouirons de ce plaisir. Quand on l'acquiert dès l'entrée de la vie, elle pourra flatter jusqu'à la vieillesse ; mais, quand on l'acquiert un peu tard, le sentiment du plaisir sera plus faible, et mêlé du regret de ne l'avoir pas plutôt goûté.

De ma métairie, ce 5^{me} Oëtobre.

Je suis ici, j'ai vû Pope ; et une de mes premieres questions était sur votre sujet. Il me dit quelque-chose, que je suis fâché d'entendre. Vous bâtissez,

ce semble, sur une terre que vous avez acquise pour cet effet, en quelque comté d'Irlande. Quoique j'aie bâti dans une partie du monde, que je ne préfère gueres à cet endroit, où vous avez été jeté et retenu par notre malheur et le vôtre ; je ne laisse pas d'être fâché, de ce que vous fassiez de-même. Je me suis repenti mille fois de ma résolution ; et j'espère que vous vous repentirez de la vôtre, avant qu'elle soit accomplie.

Adieu, mon ancien et très-digne ami ! Que les maux physiques de la vie tombent aussi doucement sur vous, qu'ils l'aient jamais fait sur aucun homme, qui ait vécu jusqu'à la vieillesse ! et que les maux moraux, qui nous environnent, fassent aussi peu d'impression sur vous, qu'ils en doivent faire sur celui, qui ait un esprit si supérieur, pour estimer les choses ; et tant de vertu, pour s'y envelopper !

Ma femme espère garder sa place en votre souvenir. Elle est votre fidele servante, et zélée admiratrice. Elle sera déconcertée, de ne vous pas trouver dans cette île à son retour ; comme on nous avait fait espérer, avant notre départ.

BOLINBROKE.

XI.

La Réponse du Docteur.

à Dublin, ce 31^{me} Oct. 1720.

J'AI reçu, Milord, votre lettre voyageante, de plusieurs dates, à plusieurs étages ; et de différentes nations, langues et religions. Ainsi rien ne pouvait être plus obligeant, que votre souvenir de moi, en tant d'endroits divers.

Pour vos dix lustres, je me souviens de m'être plaint, dans une lettre à M. Prior, que j'avais cinquante ans. Il se piqua en badinant, et me répondit par ces paroles de Térence : *Ista commemoratio est quasi exprobratio*. Comment donc me dois-je railler de vous, quand il me faut répondre de douze années davantage ; toutes passées en moine, dans ce pays de liberté, de plaisir, d'argent, et de bonne compagnie !

Mais, pour continuer ma réponse ; c'est vous, qui étiez mon héros : l'autre ne l'a jamais été. Or, s'il l'eût été, il vous aurait falu vous en prendre à vous-même, qui vouliez m'apprendre à l'aimer ; et qui l'aviez tant de fois défendu, depuis le commencement de votre ministere, contre mes accusations. Mais je convenais, qu'il avait de plus grandes inégalités que personne : et toute sa scene était cinquante fois plus un galimathias, que la vôtre ; car

je déclare, que la vôtre était unie ; et je voudrais que le monde en fût autant que moi. Monsieur Pope le voudrait aussi, et je crois qu'il n'y a pas un plus honnête homme en Angleterre, même sans esprit. (Mais vous ne songez pas à nous.) J'avais quarante-sept ans, quand je commençai de penser à la mort : et les réflexions que je fais à présent sur ce sujet, commencent à mon reveil, et finissent à mon dormir. (J'écrivais à Monsieur Pope ; non pas à vous.) Ma naissance, quoique d'une famille pas obscure de son temps, est beaucoup au-dessous de la vôtre. Toutes mes prétensions du côté du corps et de l'esprit, le sont infiniment : moi, qui suis cadet de cadets ; vous, qui êtes né l'héritier d'un grand bien. Mais je vous vois encore, avec tous ces avantages, rabaislé à un point, où vous n'auriez jamais été réduit sans eux. Néanmoins je vous vois autant estimé, autant aimé, autant, et peut-être plus redouté, (quoique cela soit presque impossible,) que vous n'avez jamais été, dans votre plus grande élévation : seulement je me fâche, de ce que vous ne soyez pas si riche. Cependant, Milord, je prétends estimer l'argent, aussi peu que vous l'estimez ; et j'en appellerai cinq-cent témoins ; si vous les voudrez prendre d'Irlande.

Je renonce à toute votre philosophie, parcequ'elle n'est pas de votre usage. Par la figure de vivre (si je me suis servi de cette expression à M. Pope) je n'entends

n'entends pas le faste, mais une convenance à votre esprit ; et pour le plaisir de donner, je fais que votre ame souffre, quand vous vous en trouvez empêché. Pourrez-vous, quand votre propre générosité, et mépris des choses extérieures (ne vous fâchez point : ce n'est pas une phrase ecclésiastique, mais une phrase épictétienne) pourrez-vous, quand ces choses vous y auront amené, venir vivre avec Pope et moi au Doyenné ? Je voudrais qu'on en fît l'expérience. Non : à Dieu ne plaise qu'un tel faquin que le besoin ose s'approcher de vous ! Cependant, ne vous vantez point : le retranchement n'est pas votre talent. Mais, comme le vieux *Weymouth* me dit, dans son Latin pompeux, *Philosophia verba, ignava opera*. Je voudrais que vous pussiez apprendre l'Arithmétique : que deux et trois font cinq ; et ne feront jamais d'avantage. Mes lunettes philosophiques, que vous recommandez, me diront, que je puis vivre de cinquante livres *sterling* par an ; le vin excepté, que la mauvaise santé me rend indispensable. Mais je ne saurais souffrir, qu'*otium* soit *sine dignitate*. Milord, ce que je voulais dire de la renommée, s'entend de la renommée dont un homme jouit pendant sa vie. Parceque je ne saurais être grand seigneur, je voudrais acquérir une espece de subside ; je voudrais que mes supérieurs me cherchassent, par le mérite de quelque-chose de distingué ; et non pas que je les cherche. L'en-

vie d'en jouir dans le futur, naît de l'esprit et de la folie de la jeunesse; mais à l'âge mûr on apprend, que la maison est trop pleine; qu'il n'y a de place au monde que pour un, ou deux tout au plus, dans un siècle.

Milord, j'aime à vous écrire, et je m'en éloigne; il me fait du plaisir, et me tue de tristesse. Au diantre soit la stupidité, de ce qu'elle ne veuille point venir au défaut de la philosophie!

JONATHAS SWIFT.

Deux Epîtres de *Melmoth Fitz-Osborne* :

A ORONTE.

Ce 6me Mai, 1735.

QUE les autres vous présentent des grands biens, dont vous jouissez! permettez-moi de dire que c'en est votre application, qui les rende, ou qui vous rende, précieux à mon estime. Pour vos riches lambris et vos beaux accommodements, je puis les voir sans aucun mouvement d'envie: mais, lorsque je vous regarde en plein pouvoir, d'exercer les nobles desseins de votre générosité magnifique; c'est alors, je l'avoue, que je suis sujet à réfléchir, avec quelque regret, sur les humbles ressources de mes finances bornées: *Nilil habet* (pour vous appliquer le même langage, que tint le premier des orateurs au plus

plus grand des empereurs :) *fortuna tua majus, quàm ut possis; nec natura melius, quàm ut velis servare quamplurimos.* Pouvoir adoucir les maux du genre-humain, et inspirer de l'allégresse à un coeur accablé d'indigence; c'est en vérité le plus beau privilege des richesses. Or, pratiquer ce privilege, en tous ses généreux raffinements; voilà un exemple de la plus rare élégance, du côté du coeur et (du côté) de l'esprit.

Dans les dispensations ordinaires de la libéralité, il ne faut que peu d'adresse: mais lorsqu'on l'applique à des gens d'un état supérieur, et d'un coeur élevé; on fait voir autant de charité dans la *maniere*, que dans la *mesure* de sa bienveillance. Il y a quelque-chose de très-mortifiant, pour un esprit bien-formé, de se voir regarder en objet de compassion; comme il est de l'humanité perfectionnée, de complaire à cette honnête indignation dans notre nature, et de soulager les nécessités, sans offenser la délicatesse des misérables. J'ai vû la charité (si on pouvait l'appeler charité) qui insultait avec un air de pitié, et qui blessait même en guérissant. Mais j'ai vû aussi la plus grande munificence se dispenser, avec la tendresse la plus raffinée; et une grace, se conférer avec autant d'adresse, que le plus adroit employait à en solliciter. Permettez-moi, Oronte, à cette seule occasion, de flatter mes propres inclinations, en violant les vôtres; et de montrer l'in-

stance particuliere, que j'ai dans ma vue. Qu'il me soit permis, en même temps, de joindre mes remerciements à ceux de l'infortuné, que j'ai recommandé à votre protection; du généreux secours, que vous avez bien voulu lui accorder.

J'ai l'honneur d'être —

À EUPHRONE.

Le 6me Juillet, 1744.

LES beautés du stile semblent être le plus souvent considérées, comme au-dessous de l'attention, et d'un auteur et d'un lecteur. Je ne fais donc, si j'ose avouer, que, parmi les graces innombrables de votre dernier ouvrage, j'ai particulièrement admiré cette élégance, avec laquelle vous avez inculqué et embelli les plus nobles sentiments.

Il y avait un temps (et c'était un période des plus vrais raffinements) où une excellencé de cette espece fût compté au nombre des plus belles qualités; comme c'était une ambition de quelques-uns, des plus grands noms de l'antiquité, de se distinguer par les avancements de leur langue maternelle. *Jules César*, qui n'était pas seulement le plus grand héros, mais peut-être le plus galant homme, qui ait jamais paru au monde, avait envie de joindre ce talent à ses autres brillantes qualités; et on assure qu'il étudiait

le langage de sa patrie, avec beaucoup d'application ; comme nous sentons bien, qu'il le possédait dans la plus haute élégance. Quelle perte, *Euphrone*, pour la république des lettres, que le traité qu'il fit sur ce sujet, soit perdu avec plusieurs autres précieux ouvrages de ce siècle ! Mais, quoique nous soyons privés de l'avantage de ses observations, nous avons heureusement une preuve de leurs effets ; et ses propres mémoires resteront toujours le plus illustre exemple, non-seulement du vrai généralat, mais de la plus belle écriture. Il ne les publia en vérité, que comme des matériaux ; à l'usage de ceux qui voudraient s'étendre, sur cette remarquable époque de l'histoire romaine. Cependant telles furent la pureté et la grace de son stile, qu'aucun écrivain judicieux n'ait osé toucher au sujet après lui. Ayant rapporté un si illustre exemple, en faveur d'un art, dont j'ai pris la liberté de vous admirer ; il serait impertinent d'en ajouter un autre, dussé-je citer une moindre autorité, que celle de l'immortel CICE'RON. Ce grand auteur, en son dialogue des célèbres orateurs romains, le donne souvent pour un très-grand éloge, qu'ils possédaient l'élégance de leur langue maternelle ; et fait déclarer à *Brutus*, qu'il préférerait l'honneur, d'être estimé le grand maître et analogiste de l'éloquence romaine, à la gloire même de plusieurs triomphes.

Mais, si nous joignons la raison à l'exemple, et regardons cet art du côté de son usage, aussi-bien que de sa dignité; ne l'avouera-t-on pas de quelque conséquence; lorsqu'on songe que l'éloquence est une des plus considérables aides de la vérité? Rien vraiment ne contribue davantage à ranger l'esprit sous l'empire de la raison, que de l'appuyer du secours de l'éloquence mâle et vigoureuse; comme, au contraire, les plus justes raisonnements pourront manquer du succès qu'ils méritent, à faute d'être accompagnés d'une expression animée et énergique. En effet, cet élégant écrivain, l'inimitable *Addison*, remarque dans un de ses essais, qu'il y a autant de différence de comprendre une pensée revêtue du langage de *Cicéron*, et de celui d'un écrivain ordinaire; que de voir un objet par la lueur d'une chandelle, ou par la lumière du soleil.

C'est assurément donc une étrange fantaisie du célèbre *Malebranche*, que de penser que le plaisir qui naît de la lecture d'un bel ouvrage, soit du genre criminel, et qu'il ait sa source dans la faiblesse du coeur humain. Un homme doit avoir une sévérité peu commune, qui puisse trouver quelque-chose à redire, si l'on ajoute des charmes à la vérité, et si l'on tâche de gagner le coeur en captivant l'oreille; en mêlant les roses avec les épines de la science, et en joignant le plaisir à l'instruction.

A la vérité, l'esprit se réjouit d'un beau stile, sur le même principe qu'il préfère la régularité à la confusion, et la beauté à la difformité. Tant s'en faut, qu'un goût de cette espece marque aucune dépravation, dans notre nature ; que je le regarderais plutôt comme un témoignage, en quelque sorte, de la droiture morale de son tempérament ; comme il prouve qu'elle retienne quelque sentiment, au moins, de l'harmonie et de l'ordre.

On pourrait vraiment soupçonner, que quelques-uns de nos écrivains eussent regardé toutes les beautés de ce genre, du même côté sombre, que *Malebranche* ; ou du moins qu'ils eussent évité tout raffinement de stile, comme indigne d'un amateur de la vérité et de la philosophie. Leurs sentiments se rabaisissent, par les plus basses expressions ; et semblent condamnés à la premiere malédiction, de *ramper sur la terre, tous les jours de leur vie*. D'autres, au contraire, méprennent le faste pour la dignité ; et, pour élever leurs expressions au-dessus du langage vulgaire, les guident au-delà des appréhensions ordinaires ; en l'estimant (comme ou croirait) une marque de leur génie, qu'il faille de l'esprit pour pénétrer leur sens. Or, qu'il y a peu d'écrivains, qui sachent, comme *Euphrone*, toucher à ce vrai milieu, qui se trouve entre des extrémités si éloignées l'une de l'autre ! Que l'on rencontre rarement un auteur, dont les expressions, semblables à celles de
mon

mon ami, soient ardentes, sans éblouir ; dont les métaphores soient naturelles, sans être communes ; dont les périodes soient harmonieuses, sans être poétiques ; en un mot, dont les sentiments soient bien *enchassés*, et montrés à l'esprit dans tout leur éclat !

M. F. O.

LE SPECTATEUR : 159.

Samedi, ce 1er Septembre, 1711.

— *Omnem, quae nunc obducta tuenti*
Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam —

Virg. AEn. II. 604.

L'épais nuage ôté, qui offusque les yeux,
 La vérité parait, et tout est lumineux.

La VISION de MIRZA.

AU cinquieme jour de la lune, lequel, suivant la coutume de mes ancêtres, j'ai toujours consacré ; m'étant lavé, et ayant fait mes dévotions du matin ; je montai les hautes collines de Bagdad, pour passer le reste de la journée en méditation et en priere. Comme je m'y promenais au haut des montagnes, je tombai dans une profonde contem-
 plation,

plation, sur la vanité de la vie humaine ; et, passant de pensée en pensée, Assurément, me dis-je à moi-même, l'homme n'est qu'une ombre, ni la vie qu'un songe. Pendant que je ruminais ainsi, je jetai les yeux vers le sommet d'un rocher, qui n'était pas loin de moi ; où je découvris quelqu'un habillé en berger, qui tenait à la main un petit instrument de musique. Comme je le regardais, il l'appliqua à ses levres, et se mit à jouer. Le son en était extrêmement doux, et varié en une infinité de chants ineffablement mélodieux, et tout-à-fait différents de tout ce que j'eusse jamais entendu. Ils me firent souvenir de ces airs célestes, qu'on joue aux ames parties des hommes de bien, dès qu'ils arrivent en paradis ; pour effacer les impressions de la dernière agonie, et pour les qualifier aux plaisirs de cet heureux lieu. Mon coeur s'attendrit en ravissements secrets. On m'avait dit souvent, que le rocher devant moi était la demeure d'un génie, et que plusieurs passants avaient été régalez de cette musique ; mais je n'avais jamais appris, que le musicien se fût rendu visible auparavant. Quand il eut élevé mon esprit, par ces airs ravissants qu'il jouait, jusqu'à goûter les plaisirs de son entretien, comme je le regardais avec étonnement, il me fit signe ; et me montra de sa main de m'approcher du lieu, où il était assis. Je m'approchai avec cette révérence, qui est due à une nature supérieure ; et, comme mon

coeur

coeur était accablé des sons enchantés que je venais d'entendre, je tombai à ses pieds en pleurant. Le génie me sourit, avec un regard de compassion et d'affabilité; lequel la familiarisa à mon imagination, et dissipa tout-à-coup les appréhensions, avec lesquelles je m'en approchais. Il me releva, et me prenant par la main, *Mirza*, me dit-il, j'ai écouté tes soliloques : suis-moi.

Puis il me mena au haut du rocher; et, m'y mettant, jette les yeux en orient, dit-il; et me dis ce que tu y vois. Je vois, lui dis-je, un grand vallon; et un torrent prodigieux, qui y coule. Le vallon que tu vois, dit-il, est la vallée de la misère; et le torrent que tu vois, est une partie du grand océan de l'éternité. D'où vient, lui dis-je, que le torrent que je vois, s'élève d'un épais brouillard à un bout, et se perd dans un épais brouillard à l'autre? Ce que tu vois, me répondit-il, est cette portion de l'éternité, qu'on appelle le temps; laquelle est mesurée par le soleil, et s'étend depuis l'origine du monde, jusqu'à sa consommation. Regarde à présent cette mer, qui est bornée d'obscurité de côté et d'autre; et me dis ce que tu y découvres. Je vois un pont, lui repliquai-je, qui se trouve au milieu du torrent. Le pont que tu vois, dit-il, est la vie humaine: remarque-le avec attention. En l'examinant plus à loisir, je trouvais qu'il consistait à soixante et dix arches entières, avec plusieurs arches rompues; lesquelles, ajoutées à celles

celles qui étaient entières, faisaient le nombre d'environ une centaine. Pendant que je comptais les arches, le génie m'informa que ce pont eût d'abord consisté à un milier d'arches; mais qu'un déluge en eût entraîné les autres, et laissé le pont dans l'état ruineux, où je le regardais. Mais dis-moi encore, ajouta-t-il, ce que tu y découvres? Je vois une infinité de gens qui y passent, lui répondis-je; et un nuage noir, qui pend à chaque bout. En regardant avec plus d'attention, je vis plusieurs des passants tomber dans le torrent; et, en recherchant plus outre, j'apperçus qu'il y avait une infinité de trappes cachées dans le pont, auxquelles les passants n'eurent pas plutôt touché, qu'ils tomberent dans le torrent, et disparurent. Ces trébuchets étaient fort ferrés, à l'entrée du pont; et, dès que la foule eut percé le nuage, un grand nombre y tomba. Ils étaient plus clair-semés vers le milieu; mais ils s'augmentaient de près en près, vers le bout des arches entières.

Il y avait en vérité quelques-uns (mais le nombre en était très-petit) qui continuaient un pas clochant, sur les arches rompues: mais ils tomberent tous au travers, à force de se lasser d'une si longue marche.

Je passai quelque temps à contempler ce merveilleux édifice, et la grande variété d'objets, qu'il me présentait. Mon coeur se remplit d'une profonde

fonde tristesse, de voir plusieurs tomber inopinément, au milieu de leur gaieté, et saisir tout ce qu'ils trouvaient auprès d'eux, pour éviter la perte. Quelques-uns regardaient les cieux en rêvant ; et, au milieu d'une spéculation, ils broncherent et s'évanouïrent. Une infinité de gens s'amusaient à poursuivre des fantômes, qui brillaient et dansaient devant eux. Mais souvent, quand ils se croyaient à la portée de leurs objets, le pied leur manqua ; et ils s'enfoncerent. Dans une telle confusion, je remarquai quelques-uns avec des cimenterres, et d'autres avec des urinaux, qui couraient çà et là sur le pont ; et qui poussaient plusieurs dans des trappes, qui ne semblaient pas être en leur chemin ; et qu'ils auraient bien pû éviter, s'ils n'y eussent pas été forcés.

Le génie voyant que je me prêtais à ce triste spectacle, me dit, que je m'y étais assez arrêté : ôte tes yeux de dessus le pont, continua-t-il ; et me dis si tu vois encore quelque-chose, que tu ne comprendes pas. En regardant, que veulent dire, lui demandai-je, ces gros groupes d'oiseaux, qui voltigent toujours autour du pont, et qui s'y arrêtent de temps en temps ? Je vois des vautours, des harpies, des corbeaux, des cormorants ; et, parmi beaucoup d'autres animaux à plumes, plusieurs petits garçons ailés, qui perchent sur les arcades du milieu. Ce
font-là,

font-là, me dit le génie, l'envie, l'avarice, la superstition, le désespoir, l'amour ; avec les autres ennuis et passions, qui infestent la vie humaine.

Ici je pouffai un profond soupir : Hélas ! m'écriai-je, que l'homme a été fait en vain ! Qu'il est livré à la misère et à la mortalité ! tourmenté dans la vie, et englouti dans la mort !

Le génie, touché de compassion pour moi, me dit de quitter un spectacle si peu consolant. Ne regarde plus l'homme, poursuivit-il, au premier étage de son existence, à son départ pour l'éternité ; mais jette les yeux sur cet épais brouillard, où le courant amène les diverses générations des mortels, qui y tombent. Je tournai les yeux, où l'on m'avait ordonné ; et (soit que le bon génie leur communiquât une force surnaturelle, soit qu'il dissipât une partie du brouillard, qui était auparavant trop épais pour qu'on le pût pénétrer) je vis le vallon s'ouvrir au bout éloigné, et s'élargir dans un océan immense, qu'un grand rocher de diamant partageait en deux parties égales. Les nuages restaient sur une moitié, de sorte que je n'y pusse rien découvrir. Mais l'autre me paraissait un vaste océan, semé d'îles innombrables, couvertes de fruits et de fleurs ; et entremêlées de mille petites mers luisantes. Je voyais des personnages en habits éclatants, couronnés de guirlandes ; lesquels passaient entre les arbres, qui s'étendaient sur les bords des ruisseaux, ou se reposaient,

posaient sur des couches fleuries ; et j'entendais une harmonie confuse d'oiseaux en ramage, d'eaux en cascade, de voix humaines, et d'instruments à musique. La joie renaissait au fond de mon cœur, à mesure que je contemplais un spectacle si délicieux. Je souhaitai les ailes d'un aigle, afin que je m'envolasse vers ces heureux lieux. Mais le génie m'assura qu'il n'y avait de passage, que par les portes de la mort ; lesquelles je voyais s'ouvrir à tout moment sur le pont. Les îles, continua-t-il, qui se présentent si fraîches et si vertes devant toi, et dont toute la face de l'océan paraît mouchetée à perte de vue, surpassent en nombre le sable (sur le rivage) de la mer. Il y a une infinité d'îles derrière celles, que tu y découvres ; lesquelles s'étendent plus loin, que ton œil ou même ton imagination ne puissent suivre. Ce sont-là les demeures des gens de bien, après la mort ; lesquels, selon le degré, et le genre de la vertu, où ils se soient signalés, sont partagés parmi ces diverses îles, qui abondent de plaisirs de différents genres et degrés, convenables aux goûts et aux perfections, de ceux qui y sont établis. Chaque île est un paradis, accommodé à ses propres habitants. Ne sont-ce pas là, O *Mirza* ! des séjours dignes qu'on les dispute ? La vie paraît-elle misérable, qui te donne lieu de mériter une telle récompense ? La mort est-elle à craindre, qui te mène à un si heureux état ? Ne t' imagine point que
l'homme

l'homme ait été fait en vain ; auquel une telle éternité soit réservée. Je regardais, avec un plaisir indicible, ces îles bienheureuses ! Enfin, lui dis-je, explique-moi à présent, je te prie, les secrets, qui se cachent sous ces sombres nuages, qui couvrent l'océan, au-delà du rocher de diamant. Le génie ne répondant point, je me tournai pour lui adresser la parole, encore une fois : mais il n'y parut plus.

Alors je revins au Songe, que je contemplais depuis si long-temps ; mais, au lieu du torrent, du pont, et des îles ; je ne vis que le creux vallon de Bagdad, avec des beufs, des moutons, et des chameaux, qui y paissaient de toutes parts.

LE COUREUR.

Samedi, le 9me Mars, 1751.

*Ipsa quoque assiduo labuntur tempora motu,
Non secus ac flumen ; neque enim consistere flumen,
Nec levis hora potest : sed, ut unda impellitur unda,
Urgeturque prior veniente, urgetque priorem ;
Tempora sic fugiunt pariter, pariterque sequuntur.*

OVID.

De

De même mouvement on voit le temps couler,
Que, dans leur cours rapide, on voit les eaux
passer.

Le moyen d'arrêter, quelque effort que l'on fasse,
La rivière qui coule, ou l'heure qui se passe ?
Le flot qui fuit toujours, presse celui devant ;
Ainsi le moment fuit, chassé par le suivant.

“ *L* a vie (dit SENEQUE) est un voyage, au progrès duquel on change perpétuellement de scène. Dabord on quitte l'enfance, puis la jeunesse ; ensuite, les années de la mûre virilité ; enfin la dernière, et plus agréable, partie de la vieillesse.”

La lecture de ce passage m'ayant excité une suite de réflexions sur l'état de l'homme, l'agitation continuelle de ses souhaits, le changement graduel de ses dispositions, à l'égard de tous les objets extérieurs ; et la nonchalance, avec laquelle il flotte au courant du temps ; je tombai dans un sommeil, parmi mes méditations ; et tout-à-coup je me sentis remplir les oreilles, du bruit de travail ; des clameurs de l'âlegresse, des cris de l'alarme, du sifflement des vents, et du choc des eaux.

Mon étonnement reprima un peu ma curiosité ; mais me rappelant bientôt, assez pour demander où nous allâmes, et quelle fût la cause d'un tel tumulte ; on me dit, que nous nous élancions dans l'océan de la vie ; que nous avions déjà passé le détroit de l'enfance,

l'enfance, dans lequel une infinité de personnes étaient péries ; quelques-unes, par la faiblesse et la fragilité de leurs vaisseaux ; et un plus grand nombre par la folie, la perversité, ou la négligence de ceux qui les avaient voulu conduire ; et que nous étions maintenant en haute mer, abandonnés aux vents et aux flots ; sans autre moyen de sûreté, que le soin du pilote, qu'il ne tenait qu'à nous de choisir, parmi tous ceux qui offraient leur secours.

Alors je regardai autour de moi, avec un empressement inquiet ; et d'abord, tournant les yeux en arrière, je vis un ruisseau, qui coulait par des îles fleuries ; lesquelles, ceux qui passaient, semblaient regarder avec plaisir. Mais ils n'y eurent pas sitôt touché, que le courant sans bruit, mais irrésistible, les emporta. Au-delà de ces îles, tout était obscurité ; et aucun des passants ne pouvait dépeindre le rivage, où il s'était embarqué.

Devant moi, et des deux côtés, il y avait une étendue d'eaux, violemment agitées ; et couvertes d'un si épais brouillard, que l'œil le plus perçant ne pouvait guère pénétrer. Elle paraissait pleine de rochers et de tournants : car plusieurs coulerent à fond inopinément, lorsqu'ils invitaient le vent à pleines voiles ; et qu'ils insultaient à ceux, qu'ils avaient laissés derrière. Tant il y avait de dangers, et telle était l'épaisseur des ténèbres, qu'aucune précaution n'y mettait la sûreté. Cependant il y en avait plusieurs

plusieurs qui, par de faux rapports, entraînaient leurs compagnons dans les gouffres ; ou poussaient avec violence, contre les rochers, ceux qu'ils rencontrèrent en chemin.

Le courant était invariable et insurmontable ; mais, quoiqu'il fût impossible d'y résister, ou de retrouver l'endroit, qu'on avait une fois passé ; il n'était pas si impétueux, que de ne point laisser d'occasion à l'adresse ni au courage. Quoiqu'on ne pût se retirer du danger, on pouvait souvent l'éviter par une direction oblique.

Il n'était pas pourtant fort commun, de conduire avec beaucoup de soin ou de prudence : car, par quelque infatuation universelle, chaque particulier paraissait se penser en sûreté ; quoiqu'il vît ses compagnons à tout moment couler à fond autour de lui ; et les flots ne s'étaient pas plutôt fermés par-dessus leur tête, que leur destinée et leur erreur étaient oubliées. On continuait le voyage, avec la même confiance enjouée ; chacun se félicitait sur la fermeté de son vaisseau ; et se croyait capable de s'opposer au tournant, qui venait d'engloutir son ami ; ou de passer coulamment par-dessus les rochers, sur lesquels il était brisé. L'on ne remarquait gueres, que la vue d'un naufrage faisait changer de cours à quelqu'un ; ou, s'il se détournait pour un moment, il oublia bientôt le gouvernail, et se laissa aller au hasard.

Cette

Cette négligence ne provenait pas de l'indifférence, ni de l'ennui de leur état présent : car pas un de ceux, qui se jettaient ainsi dans la ruïne, ne manqua, en succombant, de demander hautement à ses compagnons ce secours qu'on ne pouvait plus lui donner ; et plusieurs employèrent leurs derniers moments à avertir les autres de la folie, par laquelle ils étaient interceptés au milieu de leur cours. On louait quelquefois leur bienveillance ; mais on négligeait leurs avertissements.

Les vaisseaux, où nous nous étions embarqués, étaient confessement inférieurs à la violence du courant de la vie ; et s'empiraient à vue d'euil, dans la navigation ; de sorte que chaque voyageur était assuré, que quelque temps qu'il se pût conserver, par des accidents favorables, ou par une vigilance constante, il devait échouer à la fin.

On pouvait s'attendre, que cette nécessité de périr, dût attrister les gais, et intimider les hardis, tenir du moins les mélancoliques et les craintifs, en des tourments perpétuels ; et leur interdire toute jouissance des plaisirs innombrables, que la nature leur présentait, en soulagement de leurs travaux. Cependant, aucun ne paraissait moins craindre la perte, que ceux à qui elle était la plus redoutable. Ils savaient tous se cacher leur danger à eux-mêmes ; et ceux, qui sentaient leur impuissance de supporter la vue des terreurs, qui embarrassaient leur route,

eurent soin de ne regarder jamais en avant ; mais ils s'amuserent, pour le moment, à jouer avec l'Espérance, qui était la compagne constante du Voyage de la Vie.

Cependant, tout ce que l'Espérance osait promettre, même à ceux qu'elle favorisait d'avantage ; c'était, non pas qu'ils s'échappassent ; mais qu'ils s'enfonçassent les derniers ; et chacun se contentait de cette promesse, quoiqu'il rît des autres, de ce qu'ils parussent la croire. L'Espérance à la vérité semblait se moquer de la crédulité de ses compagnons : car, à mesure que leurs vaisseaux fesaient eau, elle redoubla ses assurances de sûreté ; et il n'y avait de plus occupées à faire provision pour un long voyage, que ceux que tous les autres voyaient prêts à périr, par une décadence irréparable.

Au milieu du courant de la vie, se trouvait le goufre de l'Intempérance, tournant affreux, entremêlé de rochers, dont les pointes se cachaient sous l'eau, et les sommets se couvraient d'un gazon, sur lequel l'Indolence étendait des lits de repos ; et d'ombrages, où le Plaisir ramageait le chant d'invitation. Dans la vue de ces rochers, tous ceux qui navigeaient sur l'océan de la vie, devaient nécessairement passer. Il est vrai, que la Raison était toujours près, pour conduire les passants par l'étroit passage, par-où ils pussent s'échapper. Mais elle
ne

ne pouvait persuader, par ses prières ni par ses remontrances, qu'à un très-petit nombre, de lui confier le gouvernail ; sans stipuler qu'elle passât si près des rochers du Plaisir, qu'ils se consolassent d'une courte jouissance de ce pays délicieux ; après quoi ils se résolurent toujours, de poursuivre leur cours sans autre égarement.

La Raison était trop souvent persuadée, par ces promesses, de confier sa charge au mascaret du goufre de l'Intempérance ; où la circonvolution, quoique faible, ne laissait pas d'interrompre le cours du vaisseau, et de l'entraîner par des tournoiemens insensibles vers le centre. Puis la Raison se repentait toujours de sa témérité, et fit tous ses efforts pour se retirer. Mais l'attraction du goufre était généralement trop forte, pour qu'on la pût vaincre ; et le voyageur, ayant dansé en cercles, avec une vélocité vertigineuse, mais agréable, se trouva enfin englouti. Le petit nombre, que la Raison savait débarrasser, reçut le plus souvent tant de chocs, des pointes qui faillaient des rochers du Plaisir, qu'ils fussent incapables de continuer leur route, avec la même vigueur et facilité qu'auparavant. Mais ils ne faisaient que flotter timidement et faiblement, menacés de tout vent, et brisés de chaque mouvement d'eau, jusqu'à ce qu'ils s'enfonçassent peu à peu, après des efforts innombrables ; en se plaignant toujours

de leur folie, et avertissant les autres d'éviter la première approche du goufre de l'Intempérance.

Il y avait des Artistes, qui professassent de réparer les breches, et de boucher les voies des vaisseaux, qui avaient été fracassés sur les rochers du Plaisir. Plusieurs paraissaient se confier à leur propre adresse; et quelques-uns véritablement se conservaient de s'abîmer, qui n'avaient reçu qu'un seul coup. Mais je remarquai, que ces vaisseaux ne duraient guères, qui avaient été beaucoup réparés; et l'on ne trouve pas, que les Artistes mêmes se tinssent plus longtemps à flot, que ceux qui n'avaient point eu de secours.

Le seul avantage qu'avaient, dans la navigation de la vie, les soigneux par-dessus les négligents, c'était qu'ils descendissent plus tard, et plus subitement: car ils s'avancèrent jusqu'à ce qu'ils eussent vû perir tous ceux, avec lesquels ils étaient sortis du détroit de l'Enfance; et qu'enfin ils fussent renversés par un vent contraire, sans la peine de résister, ni l'ennui d'attendre. Mais ceux, qui avaient été brisés contre les rochers du Plaisir, s'abîmerent communément peu à peu, combattaient long-temps contre les eaux pressantes, et s'embarraffaient de travaux, auxquels l'Espérance même ne pouvait guères promettre de succès. En contemplant la destinée différente de la foule qui m'environnait, je
fus

fus tout-à-coup alarmé d'un avis de quelque Puissance inconnue.

“ Ne regarde pas inutilement les autres, quand tu t'abîmes toi-même. D'où vient cette tranquillité nonchalante, lorsque toi et eux, vous êtes également exposés ? ” Je levai les yeux, et voyant devant moi le goufre de l'Intempérance, je me reveillai en sursaut.

LE RODEUR. N. 134.

Samedi, vingt-neuvième Juin, 1751.

*Quis scit, an adjiciant hodiernae crastina summae
Tempora Dî Superi ?*

HOR.

JE m'assis hier au matin, employé à délibérer, auquel, parmi les divers sujets, qui se présentaient à mon imagination, je donnerais le papier d'aujourd'hui. Après un petit effort de méditation, qui ne décidait de rien, je devins chaque moment plus irrésolu ; mes idées s'égarèrent de la première intention, et je souhaitai plutôt de penser, que je ne pensai actuellement à aucun sujet certain ; jusqu'à ce qu'enfin j'étais éveillé de ce songe d'étude, par une sommation de la presse. Le temps était venu, auquel je m'étais proposé si négligemment de pourvoir ; et,

quelque douteux ou paresseux que je fusse, il me falut absolument prendre la plume à la main.

Quoiqu'à un écrivain, dont le dessein est si étendu et si mêlé, qu'il peut s'accommoder d'un sujet, dans chaque scène de la vie, ou dans chaque vue de la nature ; ce n'est pas une grande aggravation de sa peine, que d'être obligé de composer subitement. Cependant je ne pouvais que me reprocher d'avoir si long-temps négligé ce qu'il fallait faire inévitablement, et dont chaque moment de paresse augmente la peine. Il y avait pourtant du plaisir à faire réflexion, que je ne m'étais amusé que jusqu'à ce que la diligence fût nécessaire ; et que par-là je pouvais encore me féliciter de la supériorité que j'avais à des multitudes, qui se sont amusées, jusqu'à ce que la diligence ait été inutile ; qui ne peuvent, par aucun degré d'activité ni de résolution, retrouver les occasions, lesquelles se sont échappées ; et qui sont condamnées par leur propre négligence, à une calamité sans espérance, et à un regret stérile.

La folie de nous permettre de différer ce dont nous savons qu'il ne peut pas être finalement évité, est une des imbécillités générales, qui, malgré les instructions de ceux qui donnent les préceptes de la morale ; et, malgré les remontrances de la raison, dominant, dans un plus grand, ou dans un plus petit degré, presque en chaque esprit. Ceux même, qui

y résistent le plus constamment, la trouvent, pour ne pas dire la plus violente, du moins la plus obstinée de leurs passions; qui renouvelle incessamment ses attaques, et qui, quoique souvent vaincue, n'est jamais détruite. Il est naturel en vérité d'avoir un égard particulier au temps présent; et d'être plus inquiet pour ce qui est en état, par sa proximité, de faire les plus fortes impressions. Lorsque donc il faut souffrir quelque douleur aiguë, ou subir quelque grand péril; nous ne pouvons guère nous exempter entièrement des séductions de l'imagination. Nous croyons présentement, qu'un autre jour apportera du secours ou de l'avantage, que nous n'avons pas à présent; et nous nous persuadons facilement, que le moment de la nécessité, que nous souhaitons de n'arriver jamais, est fort éloigné.

Ainsi la vie languit peu à peu, dans le nuage de l'anxiété; et se consume à ramasser des résolutions, que le lendemain dissipe; et à former des projets, que nous n'espérons guères d'accomplir; et à nous réconcilier, par des excuses, à notre propre lâcheté; lesquelles, tandis que nous les admettons, nous reconnaissons d'être absurdités. Notre fermeté se diminue d'heure en heure, par la contemplation continuelle du malheur. Chaque soumission à notre peur en étend la domination. Nous dissipons mal à propos non seulement ce temps, dans lequel le mal

que nous craignons, aurait pû être souffert et surmonté ; mais là même, où le délai ne donne aucun accraissement à nos difficultés, nous les faisons moins supérables par des terreurs habituelles. Quand les maux ne peuvent pas être évités, il est sage d'abrégier l'intervalle de l'attente ; de rencontrer les maux qui nous attrapperont, si nous prenons la fuite ; et de souffrir seulement leur malignité réelle, sans les combats du doute, et l'angoisse de l'anticipation.

Faire est beaucoup plus facile que souffrir : cependant nous voyons, tous les jours, le progrès de la vie retardé, par la pure répugnance au mouvement ; et nous trouvons bien des hommes, qui murmurent de ce qu'ils n'ont pas ce dont il ne tient qu'à leur paresse de jouir. La condition de Tantale, dans le pays de la punition poétique, méritait un peu de pitié ; parceque les fruits, qui pendaient autour de lui, s'éloignèrent de sa main. Mais à quelle tendresse peuvent-ils prétendre, ceux qui souffrent peut-être les douleurs de Tantale, sans jamais lever la main pour se soulager ?

Il n'y a rien de plus ordinaire à cette génération engourdie, que des murmures et des plaintes : des murmures à cause de l'inquiétude à laquelle ils ne sont exposés, que par la vacance et le soupçon ; et des plaintes de malheurs, dont ils ne peuvent se défaire. La paresse s'associe communément avec la timidité.

Ou

Où la peur dans l'origine empêche l'effort, en inspirant le désespoir du succès; ou le manquement fréquent des efforts irrésolus, et le desir constant d'éviter le travail, impriment peu à peu de fausses terreurs sur l'esprit. Mais la crainte, naturelle ou acquise, lorsqu'elle s'est une fois emparée de l'imagination, ne manque jamais de s'employer sur des images de calamité; lesquelles, si non dissipées par l'occupation utile, la couvriront bientôt d'horreurs; et rendront la vie amère, non seulement par ces malheurs, dont tous les mortels sont en vérité plus ou moins tourmentés; mais de ceux qui n'existent pas encore, et qui ne peuvent être découverts que par l'euil pénétrant de la lâcheté.

Parmi tous ceux, qui sacrifient l'avantage futur à l'inclination présente; il n'y en a guère qui gagnent si peu que ceux, qui se laissent geler dans la paresse. Les autres sont corrompus par quelque plaisir, qui a plus ou moins d'attrait; mais négliger les devoirs de la vie, purement pour éviter le travail de les remplir; travail, qui est toujours exactement récompensé; c'est en vérité succomber à de faibles tentations: car la paresse ne peut jamais garantir la tranquillité; la voix de la raison et de la conscience percera le pavillon le plus ferme du paresseux; et quoiqu'elle n'ait pas assez de force pour le chasser de son duvet, ne laissera pas de faire assez de bruit pour l'empêcher de dormir. Ces moments, qu'il ne peut se résoudre

de rendre utiles, en les dévouant à la grande affaire de son être, seront encore usurpés par des puissances, qui ne les laisseront pas à son pouvoir. Le remords et la vexation les saisiront, et lui défendront de jouir de ce qu'il souhaite tant de s'approprier.

Il y a d'autres causes de la paresse, qui sont ordinaires aux esprits plus actifs, et au discernement plus aigu. Celui, à qui plusieurs objets de poursuite se présentent à la fois, sera souvent en suspens entre divers desirs; jusqu'à ce que des rivaux l'aient exclu; ou il changera de cours, à mesure que de nouveaux objets prévalent; et se lassera sans faire des progrès. Celui, qui voit plusieurs chemins au même but, à moins qu'il ne veille soigneusement à sa propre conduite, emploiera trop d'attention à la comparaison des probabilités et à l'ajustement des expédients; et pausera dans le choix de sa route, jusqu'à ce que quelque accident interrompe son chemin. Celui, dont la pénétration s'étend à des conséquences éloignées, et qui, dès qu'il attache son esprit à un dessein, découvre de nouvelles vues d'avantage, et de nouvelles possibilités d'avancement; celui-là ne se persuadera pas facilement, que son plan est mûr pour l'exécution; mais il joindra invention à invention, tâchera d'unir divers projets dans une même opération, multipliera des complications, et subtilisera des délicatesses, jusqu'à ce qu'il soit embarrassé dans son propre plan, et tout égaré dans la perplexité des intentions

intentions différentes. Il se résoudra d'unir toutes les beautés de situation dans un nouvel achat, et consumera sa vie à roder inutilement de province en province; il espérera d'obtenir dans la même maison toutes les commodités; il formera des plans, et étudiera *Palladio*; mais il ne posera jamais une pierre. Il essayera un traité sur quelque sujet important, il amassera des matériaux, il consultera des auteurs, et étudiera toutes les parties de la science dépendantes et collatérales; mais il ne se trouvera jamais capable d'écrire. Celui qui a des facultés pour concevoir la perfection, ne s'en passera pas volontiers; et puisque l'on ne peut parvenir à la perfection, il perdra l'occasion de bien faire, dans le vain espoir d'une excellence, à quoi l'on ne saurait parvenir.

La certitude que la vie ne peut pas être longue; et la probabilité qu'elle fera beaucoup plus courte que la nature ne permet, devrait éveiller chacun à la poursuite diligente de tout ce qu'il souhaite d'accomplir. Il est vrai que nulle diligence ne saurait assurer le succès. La mort peut interrompre la carrière la plus rapide; mais celui qui est enlevé au milieu d'une honnête entreprise, a du moins l'honneur de tomber dans son rang: il s'est tenu au combat, quoiqu'il ait manqué de la victoire.

Traduit à Edimbourg ce 12^{me} Octobre, 1751,
par JEAN WILSON, âgé de 19 ans; avant la fin

du second mois de ses études Françaises ; où il
-apprit quatre leçons par semaine, d'une heure
-chacune.

I.

GUILIELMO WYCHERLEIO,

ALEXANDER POPIUS, S. D. Q.

8 Cal. Apr. 1705.

CUM tibi scribo, longam praevideo epistolam,
patientiamque in limine tuam orare debeo.
Si enim longissima, ita et erit pessima, quâ te in-
commodaverim. Gratum tamen, ob litteras tuas
gratiosas, animum fusiùs exprimere, non magis
officii est quàm commodi mei ; sicut nonnulli gratias
ob unum beneficium agent perlargas, ut aliud sibi
faciundi meminisse commoneant. Quò mihi es
benignior, eò clariùs culpas video meas. Maculae
et vitia, ut nosti, nusquam aequè ac in aprico
deteguntur. Illis ergo laudibus, quae ad me ani-
mandum destinatae sunt, enecor. Laus enim in-
genium juvenile, velut pluvia tenerum afficit florem.
Modicè collata animat recreatque ; sin autem pro-
fusiùs, obruit et deprimit. Plerique senes, juven-
tutem deterrentes, vetustis similes sunt arboribus ;
quae ipsae non ampliùs ferendo, ut plantulae infra se
floreant,

florcant, pati nequeunt. Sed, quasi non fatis esset
 coaetaneos tuos ingenio superâsse; eos quoque vis
 omnes humanitate superare. Quod ad tentamina
 viridia * mea, si tu inde aliquam elicis voluptatem;
 talem oportet esse, qualem quis excultae à semet
 ipso arboris germina contemplando percipit. Impos-
 sibile quidem est, ut aliter ac fructus praecoces
 aestimentur, qui nihilominus insipidissimi pessimique
 totius sunt anni. Porro, tu ob tot in me collatas
 culpandas es blanditias, quae nil nisi fumus sunt
 amicitiae. Tibi neque scribo, neque tecum col-
 loquor, tuam in laudem captandam; sed ad amorem
 tuum conciliandum. Adeò ergo sis amicus, ut
 inimicus appareas; meosque mihi errores, si non
 tanquam juveni, scriptori saltem inexperto dicito.

VALE.

* Eclogae, annum scriptoris ante decimum-seximum exaratae.

VII.

D. F. ATTERBURIUS, Episcopus Roffensis,

A. POPIO, S.

Ab Arce Lond. 4 Id. Apr. 1723.

OMNIA propter amicitiae tuae testimonia, et
 ante et post infortunia mea, gratiam tibi
 habeo. Exiguum ea tempus perficiet, meque à te
 in

In aevum separabit. Sed ubicunque sim gentium, sinceræ tuæ in me bonitatis memor vivam; meque tuam existimationem tuumque amorem aequè ac unquam possidere, nullosque vitæ casus neque ullam temporis locive distantiam, te ea in re mutaturam, mihi semper placebit opinio. Me nunquam poterit, qui te, ex quo cognoverim, amavi magnique feci; quique, cùm non ampliùs ita tibi dicere licuerit (uti res sese citò habebit) id facere non cessabo.

Medico meo Arbuthnoto salutem dicas fidelissimam; gratiasque, ob quod mihi miserit, agas; quod multum fuit ad rem; si quid ad rem, causâ jam judicatâ, dici possit. Talem fore defensionem noverit meam, ut neque amicis erubescendi, neque inimicis triumphandi, compertam quamvis habeant victoriam, ullum sit locum praebitura. Mihi ejus consilio, antequam peregrè abeam, multis in rebus erit opus. Sed dubito an eum, vel alium quempiam, nisi qui ad res domesticas expediendas fuerint necessarii, mihi videre licuerit. Si ita sit, utrique benedicat Deus! neque ulla pars infortunii, me comitantis, alterutrum vestrum prosequatur!

Nescio quin vos in judicium advocem meum; ut aliquid de mea apud decanatum temporis terendi ratione dicatis; quae minimè consiliis secretis, vel conjurationibus gerendis idonea videbatur. De hoc verò cogitabo. Multas ego tuque in rebus jucundioribus unâ pereginus horas; et, uti veterem con-
servem

servem consuetudinem, non priùs abs te discedam, quàm hancce tribus versiculis Miltonicis epistolam claufero; quos te in tui semper amantissimum, libenter, neque aliquo sine dolore, translaturum scio:

*Humanum sensit, sed mox lacrymantia terfit
Lumina; nam totus misero fuit obuius orbis,
Hospitiumque dedit cunctas duce Numine terras.*

VIII.

A. POPIUS, F. ATTERBURIO, S. P. D.

12 Cal. Maias, 1723.

QUID cogitem quidve sentiam, dictu est impossibile: hoc saltem dicere possum, me jamdudum, nisi de te, neque cogitasse neque sensitse; neque de re aliqua, tamdiu in posterum, cogitaturum. Maximo mihi solamini fuit consilium (quod revera perfecissem) te in itinere tuo comitandi. Consensum illius obtinueram, quae me sola impedire potuisset, per vinculum quod, quamvis tenerius esse queat, haud amicitiae vinculo duco fortius. Hanc autem magnam tibi dicendi veritatem, quòd ego tui meminero, quòd te amem, quòd in te gratum praestem animum, quod te omni existimatione habeam, unam duntaxat fore relictam vereor viam; quae nullo
aperto,

aperto, ut sancta sit, indiget mandato; nullis, ut
secura sit, secretis flexibus; quam nullae rogationes
praecludere, nulli reges prohibere valeant; quae,
ubique sis terrarum, te attingere possit; ubi
amici susurratio, votumve neque audiendum, ne vel
susplicandum est: hac via existimationem studiumque,
quibus te prosequor, inimicis tuis prae foribus
promulgare ausim; tuque, iique, eorumque filii,
promulgationem audire poteritis.

Te me, mi Domine, amicum qui sim, agnoscere
demonstras; ubi defensionis tuae rationem, famamque
exinde tuam, mea summopere interesse arbitraris;
mihique praedicis talem fore eam, ut nemo amicus
causâ tuâ erubescat. Te praeterea, optimam sta-
bilissimamque justitiam tibi ut reddas, concitem:
tuae apud posteros famae instrumenta penes te ipsum
erunt. Annon fieri potest, ut te, alicui magno
utilique operi destinatum, providentia divina hac via
severa accersat? Eminentius efficaciusque reipublicae
etiamnum potes inservire, quam inter munera, qui-
bus tanto cum honore functus fueris. In mentem
Tullium, Baconum Clarendoniumque revoca: nonne
ultima dedecorataque est eorum vitae pars, cum
maximè invidas, quamque vixisse malueris?

Voto tuo intimè moveor, ut nulla tui pars in-
fortunii me unquam prosequatur. Novit autem
Deus, indies me patriam minùs minùsque amare
(civili

(civili adeò dilaceratur furore), amicumque exulem, tanquam mortuum existimare incipere; qui me nec invitum, nec imparatum subsequi praecesserit; ubi (utcumque varia incertaque alterius mundi sint itinera) gratam tui spem revivendi non possum quin retinere.

Fideliter tibi affirmo, neminem interea esse (vel) vivum vel mortuum, de quo saepius aut melius, quàm de te sim existimaturus. Te statu quodam medio suspiciam; in quo omnibus affectionibus votisque ardentibus, quae vivos possint amplecti, omnique veneratione desiderioque delicato, quod erga mortuos sentiamus, mea ex parte potieris. Tuae constanti amicitiae, blandae memoriae, officiisque benignis, eorum quamvis effectus nunquam visurus, ne vel auditurus essem, confidere haud cessabo. Eâ te semper prosequar fiduciâ, quâ genios benevolos veneramur; quos, neque visos, neque auditos, nobis consulendo, ac pro nobis orando, assiduè occupatos credimus.

Quandocumque tibi scribere voluero, te idem mihi velle arbitrabor; et quotiescunque tu mihi in mentem veneris, me tibi in mentem venire putabo. Decus, voluptas, gloria, mihi semper aderunt, ubi reputem quàm crebrò me delectaveris, quàm comiter colueris, quàm amicè commonueris: ea neque è memoria elabi, vel obiter modò reverti, unquam patiar.

patiar. In colloquiis, in studiis te semper desiderabo; horis meis hilaribus, feriisve, impressiones mecum tuas gestabo; neque in hac sola forsan vita, amicitiae episcopi Roffensis recordandae et agnoscendae, mihi grata tribuetur occasio.

VALE.

Melmothii epistolae duae.

ORONTI S.

Pridie Nonas Maias, 1735.

MAXIMAS propter quas possides opes, te laudent alii; mihi autem dicere liceat, earum solum esse usum, qui vel iis, vel tibi pretium existimatione meâ impertiat. Splendida tua laquearia, aedesque elegantes, sine ulla invidia intueri possum: ubi verò plenâ te potentiâ egregia generosi tui animi proposita exercendi conspicio; tunc fateor me aliquo cum dolore subsidia rei meae angustae humiliora revolvere. *Nihil habet* (ut iisdem de te verbis, quibus in maximum imperatorum princeps oratorum usus est, utar) *fortuna tua majus, quàm ut possis; nec natura melius, quàm ut velis servare quamplurimos.* Mala generis humani lenire, cordique inopiâ oppressi gaudium injicere posse, opum equidem auctarum dos est maxima. Eam verò dotem tota
sua

sua venustate exercere, et indolis et ingenii rarissimae elegantiae est, exemplum. Beneficiis vulgò dandis, parum solertiae opus est: ubi verò gradus animique excelsioris hominibus facienda sunt; more aequè ac modo benevolentia ostenditur. Animus benè cultus objectum se misericordiae videre gravatur; prout honestae huic superbiae naturâ nostrâ insitae indulgere, miserisque sine offensione succurrere, humanitatis est provectae.

Liberalitatem vidi (si liberalitas est appellanda) quae specie misericordiae insultaret; dumque sanaret, laederet. Summam vidi etiam munificentiam delicatissimè dispensatam, gratiamque tanta cum solertia collatam, quantâ quis sollicitans callidissimè uteretur. Hacce sola occasione mihi liceat, Orontes, meae voluntati tuâ laesâ complacere, exemplum quod prae oculis habeam monstrando; eodemque permittatur tempore gratias meas gratiis hominis infelicis, quem tutelae mandabam tuae, liberale ob subsidium ei nuper praebitum adjungere.

VALE.

EUPHRONIO S.

5 Nonas Julias, 1744.

STILI elegantiae, infra attentionem auctoris lectorisve, plerumque existimantur. Nescio igitur,

igitur, an fateri mihi liceat, inter plurimas operis tui recentis venustates, me virilem illam elegantiam, quâ præstantissimas ornaveris sententias, præcipuè fuisse admiratum.

Tempus sanè fuit, idque lucidissimum, quo hujus generis præstantia politissimarum numero dotium haberetur; adeò ut, maternâ sese distinguere linguâ excolendâ, maximorum antiquitatis nominum fuerit ambitio.

JULIUS CAESAR, qui non modo maximus fuit heros, sed vir qui unquam extiterit fortè cultissimus, et hanc suis aliis dotibus præclaris adjungere voluit; patriæque eum linguae summo studio incubuisse accepimus; sicut, eâ potitum fuisse elegantissimâ, pro comperto habemus. Quale, mi Euphroni, infortunium, humaniorum reipublicae litterarum tractatum, quem hac de re composuerit, cum multis aliis ejus seculi pretiosis operibus, periisse! Quamvis autem observationibus ejus ita simus orbatî, earum feliciter effectuum exemplum possidemus; propriique ejus commentarii, non artis solùm imperatoriae, compositionis verò venustae optimum et nitidissimum in omne tempus præstabunt exemplar. Pro documentis equidem eos solummodo, eorum in usum, quibus illam Romanae historiae partem, memorabilem fusiùs tractare in animo foret, proposuit. Tanta tamen erat puritas, tantusque sermonis

Caesaris

Caesaris lepos, ut eam rem nullus scriptor sapiens post eum attingere voluerit.

Exemplo adeò illustri producto in gratiam artis, propter quam te admirari audebam, aliud adjungere esset alienum, si minorem quàm immortalis Tullii auctoritatem citarem. Hic auctor clarissimus, in dialogo suo de Romanis oratoribus celeberrimis, pro summa saepe praedicat laude, maternae eos elegantiam possedisse linguae; Brutumque introducit profitentem, se magnum eloquentiae Romanae magistrum et cultorem, quàm multis potitum triumphis, existimari malle.

Sed, ut exemplo rationem adjungamus, hancque artem tam usu quàm dignitate intueamur; nonne alicujus habebitur momenti, cùm eloquentiam inter maxima veritatis auxilia contemplemur. Nihil equidem animum rationis imperio subjicere magis contribuit, quàm ut ope validâ eloquii virilis sustineatur; sicut, è contrario, argumenta justissima, debiliter expressa, successu intus merito destitui possunt. Caeterùm, scriptorum elegantissimus Adisonius, uno opusculorum animadvertit, tantum inter sententiam, Ciceronis aliufve cujusvis scriptoris verbis ornatam, quantum inter aliquid candelae lumine solive conspectum distat, distare.

Mira igitur celeberrimi Malebranchii est opinio, qui voluptatem, à pulchri lecturâ operis natam criminalis esse generis, inque cordis humani mollitiae
ortam,

ortam, existimare videtur. Singulari quidem oportet eum esse severitate, qui illecebris veritati superinjectis, cordeque per aures capto, qui rosis scientiae spinis admistis, et dulcedine utilitati junctâ, aliquid culpandum invenire possit.

Veritas est, mentem stilo venusto delectari, eadem de causa, quâ confusio regularitatem, deformitatisque praefert pulchritudinem. Tantum equidem abest hujusmodi sensatio, quin ullam naturae depravitatem arguat, uti documentum nostrae rectitudinis aestimare mâlim, quippe quae harmoniae ordinisque sensum quendam retinere demonstret.

Susplicandum quidem esset, nonnullos è nostris scriptoribus omnes hujus generis venustates, eodem tristi conspectu, quo Malebranchius, considerasse; aut omne saltem stili ornamentum, tanquam veritatis philosophiaeque amatore indignum, evitasse; quippe quorum sententiae, infimis depressae verbis, primae maledictioni, *omnes vitae dies in terra rependi*, obnoxii videantur. Alii contrâ, fastum pro dignitate adhibent; et, uti sermo supra vulgarem tumescat, ultra captum tollunt communem; ingenii sui argumentum (ut videtur) credentes, quòd ingenio ad sensum suum penetrandum opus sit. Sed quàm pauci scriptores, Euphronio similes, verum illud medium, inter extrema adeò distantia, attingere queunt! Quàm rarò auctorem reperimus, cujus (ut amici mei) verba ardeant, non luceant; cujus
figurae

figurae naturales, non communes; cujus periodi
sint suaves, non poeticae; uno verbo, cujus senten-
tiae sint bene insitae, verâque suâ luce intellectui
commonstrentur !

VALE.

TABEL OV

APPENDIX.

TRANSLATORS.

M. de Palméus, à son fils, Ing. James Elphinston.

I.	Pope to' Wyt. Mar. 25, 1705.	Fr. C. Weston.	Lat. W. Matthews.
II.	Anser, 29,	C. Butter.	
III.	Pope to' Steel, July 15, 1712.	C. Ernest.	
IV.	Digby, May 1, 1720.	G. Goolding.	
V.	Anser, 21,	C. Murray.	
VI.	Pope to' Blunt, June 2, 1725.	W. Matthews.	
VII.	Atter. to' Pope, April 10, 1723.	W. Leigh.	W. Leigh.
VIII.	Anser, 20,	T. Adkin.	T. Adkin.
IX.	Gay to' Pope, Oct. 7, 1732.	C. Weston.	
X.	Bool. to' Swift, Sept. 27, 1705.	C. Ernest.	
	Oct. 5,		
XI.	Anser, 31,	W. Matthews.	
	Fitzo. Mel.		
	To' Orontes, May 6, 1735.	G. Goolding.	G. Goolding.
	Euphronius, July 3, 1744.	W. Leigh.	C. Murray.
	Spectator, N. 159, Sept. 1, 1711.	C. Murray.	
	Rambler, 102, Mar. 9, 1751.	W. Matthews.	
	134, June 1,	Jon Wilson.	

'Dbe

*Dhe PLAN ov EDDUCACION, commenced at J. E.'s
ACADDEMY Brömpton, Middelfex, in 1753.*

AZ dhe first object in dhe studdy ov languages, shood be dhe rascional acquiziscion ov our own; on a reggular foundation ov *genneral grammar*, first arizes dhe structure ov dhe *Inglish* tung. Dhe transiscion dhence iz nattural to' dhat ov dhe *French*; ov hwich dhe hoal econnomy soon becoms familiar, by a propper applicacion ov dhe same principles. From dhe *ENGLISH* and *FRENCH* systems, dhus sepparately and sociably constructed, dhe gradacion ascends to' dhe *LATTIN* and *GREEK*; hwich bair no remote anallogy to' dhe oddher two', az wel az like relacion between dhemselves.

Dhis grammattical Coarse iz yet peculiar to' its Author; hoo, finding daily hiz *theory* confirmed by his *practice*, haz elsehware * occasion to' exhibbit dhe won, az here to' guiv som hints ov dhe oddher.

Dhe tender organs wonce molded to' emit anny sounds; and toned, after dhe *Inglish*, to' *French* accents; it costs no strugguel to' *continnue* in:o' dhe ded languages, dheir primmitive, at least *vocal*, powers; if ov dheze we may judge, edher by dhe lights, hwich dhe aincients hav left us, or by dhe undisputed anallogy ov all livving tungs but our own.

Nor

Nor need it howevver be imadgined, dhat forrain tungs ar here taught, in anny oddher dhan dhe native; or dhat anny knollege can be rascionally conveyed, in a tung unknown.

By engaging dherfore dhe *judgement*, hwich operates erly; and hwich, by such engagement, agreeably opens; it here iz found practicabel to' rivvet, even in infant rezon, evvery part and precept ov grammar; widhout recoarse to' mere *memmory*, in a singuel instance.

Not dhat dhe Memmory iz left uncultivated. Beside dhe unasked aid she affoards dhe understanding; to' dhe former must be committed dhe roots, nor dheze unclassed, ov each forrain diction, hwile dhe latter iz enabled to' form dhe branches.

For dhis purpose, az wel az to' guiv som regular nocion ov iddiom; particcularly, dhe French and dhe Inglish; dhe Proprietor ov dhis Plan haz offered to' dhe Pubblic, in two' pocket-vollumes, *Dhe Anallysis ov dhe FRENCH and ENGLISH Languages, widh dheir Roots and Iddioms.*†

To' dhe Memmory's charge ar also entrusted such select passages ov dhe Classics, forrain or domestic, az hav rezonably charmed dhe yong reader; hwich may dhence, at wonce, familliarize dhe stile, and instil dhe spirrit.

Hwile taste and science advance dhus togueddher, it proovs no les plezing dhan impoartant to' carry

on, az soon az may be, *dhe anallogy ov dhe classics* with dhat ov dhe tungs dhey adorn. So tranflacions, immitacions, and oridginals, becom distinguished and afcertained in dheir due degrees ov excellence; dhe aincients and dhe modderns meet with equal juftice; and, az dheir recipprocal advantages appear, ftrength and weaknes ar found dhe mixed poarcion ov man, in all tungs and times.

Dhus yooth iz conducted thro' dhe labbyrinth ov language, by a thred az much fhorter dhan dhat ov rote, az a right line iz fhorter dhan a curv; and by a path, az much fimpler and smoodher, az iz natures, dhan dhat ov art. Dhus ded languages ar attained, fo far az attainabel; dhat iz, fo far az to' be red, and even written, with tafte. But dhe livving tung, ov *Europe*, muft likewise be acquired, in a livving manner. Dhe *French* muft be fpoken, az wel az underftood; and, dho Rezon muft queftionles moddel her clodhing; dhe reddines and eze, indispenfabel to' fpeech, fpeech alone can convey.

Yet, if anny forrain tung fhall take place, til attained; dhe native wil fuffer in a propoarcion, hwich no forrain tung can compenfate. Dhat dhe *Inglish*, dherfore, may not exclude her parent and fifter; and dhat dhe *French* may not fwallow up, to' Brittons, a ftill more impoartant tung; French and Inglish hav here dheir reggular turns: French iz dhe livving language three weeks ov foar; each
foarth

foarth being rezerved, to' dhe maternal tung. Sundays and Hollidays ar also Inglis; dhat Relidgions dres may be uniformly native, and dhat dhe dore may stand quite open, to' all her joys.

Dhe monthly rotacion adjusted, Curioffity's next nattural enquiry wil be, in hwat order dhe variety ov studdies iz dispozed; and how, not onely each day, but each our, hwich yooth itself cannot twice misspend, iz huzbanded, az it flies.

On Sunday, dhe pupils hav dheir sacred lessons; besides going twice to' Church.

Thro' dhe week, from dhe vernal to' dhe autumnal ecquinox, Rize at 6, to' be in scool at 7; dhe oddher half ov dhe year, Rize at 7, to' be in scool at 8.

Morning-lesson, grammar and classics.
at 9 breccfast.

from 10 to' 12, classics.

12 1, transacion or compoziscion.

1 2, dinner.

2 3, respit.

3 5, on Monday and Thursday, *French* and Inglis classics; *Tuesday* and *Friday*, matthemattics, drawing, dancing, fencing, or recreacion; *Weddensday* and *Satturday*, writing and accounts.

at 5, afternooning or collacion.

between 6 and 7, from dhe autumnal to' dhe vernal
 ecquinox, on *Monday, Tuesday,*
Thursday, Friday, geoggraphy
 and cronollogy: dhe oddher half
 ov dhe year, exercise in dhe
 field:

But on *Weddensday* and *Satturday*, all dhe year
 round, prepparacion ov accounts, against dhe return
 ov dhoze days.

at 7, supper,

8, history,

9, bed;

it being always understood, dhat such az want but
 som particcular branch or branches, may cultivate
 dhat or dhoze onely, unconnected with dhe genneral
 Jurnal.

Evvery our dhus appropriated to' its employment,
 hweddher ov studdy or recreacion; dhe minds im-
 proovment, and dhe boddy's helth ar, with joint
 alternacion, consulted.

But, dhat dhe *Hart* may not seem forgot, hwile
 dhe *Hed* iz cultivated; it may wel be believed, dhat
 dhe grait soarce ov good and evil, hoos ar indeed
dhe issues ov life and deth; howevver late in menfion,
 claims here dhe first regard; and dhat no duty iz
 more dilligently, or more dellicately, impressed, dhan
 dhe purity ov its springs.

Ov

Ov ripening Rezon dherfore, becauz ov dhe moast mature, dhe noblest, gard iz Relidgion: and dhe *grammar of Relidgion*, here taught, iz dhe Catekisin of dhe Church ov *England*.

From her incomparabel Litturgy, ar dhe daily exercises opened and clozed by public prayers; hwich doo not, howevver, exclude dhe private devotions: dheze, in forms compozed for dhe purpose, open and cloze each day.

Prayers ar red in *Inglish* during dhe Inglish; and in *French*, during dhe French period; but dhe *Lessons*, always in dhe moddher-tung; dhe hoal by dhe *Chaplain ov dhe day*: for fuch iz evvery pupil, in hiz turn.

Dhat dhe *Lessons for dhe day*, may proov more dhan a name; dhat dhe sacred Classics may obtain dheir due preemminence; and becom, az dhey must to' unvisciated minds, at wonce *dheir delight and dheir counsellors*; immediately after *Prayers*, an account iz required ov dheze, moast impoartant ov all *Lessons*. Dhe yong mind dhus habittuated to' attention, insensibly imbibes dhe simplest and sublimest ov histories and doctrines; and lerns az wel widh rezon to' admire, az widh revverence to' obey.

Dhat *Thought* and *Expression* may be graddually formed, to' equal perspicuity and propriety, not onely dhe substance ov evvery thing red or herd; but dhe cauzes and consequences ov each grait event

or striking passage, ar constantly recapitulated and exammined; and dhat Eze, dhe parent ov Grace, may in all produce dhe happiest *manner*, evvery possibel opportunity iz indulged, ov dhe moast improoving *Conversacion*. So Curiosity and Genius ar called foarth, and cultivated; and dhe *end* lies not lost in dhe *means* ov studdy, hware life iz annalyzed along widh language.

Dhe Chapplain iz always dhe foremoast carracter; not onely for dhe sacred offices he performs: but, being indeed Vice-prezzident, widhin and widhout dores; and so, *Inspector-genneral* ov hiz fellows; he must be dhe *highest* among dhem, hoo dhus iz dhe *servant ov all*. Next dherfore to' Divine favor, dhe first laudabel ambiscion; onnor happily rendered dhe motive ov duty, *perfet Lov casteth out Fear*.

Az dhe lightest incidents may hav dhe moast weighty effects, and dhe smallest matters may proov funds ov good or bad habbit; dho Attension must not be always alike on dhe stretch, notthing in Educacion seems too minute for notice. Dhe artikel ov *Pocket-monney* iz here 'dherfore thrown into' metthod, az wel az dhat ov time.

Diet being affoarded widh all dhe plenty, dhat can nurrish growing viggor; and all dhe plainnes, dhat must prezerv or promote found constitucion; widh all even dhe indulgence on won hand, dhat modderacion can admit on dhe oddher; Helth and
Onnor

Onnor enjoin equally, dhat no part ov dhe pittance be squandered on dhe belly; and, az dhe yong Gentelmen receiv no monney, but from dhe hands ov dheir master, to' him dhey ar accountabel, for its disbursement.

Dhe weckly allowance iz destined to' dhe purchase ov seeds, plants, or flowers, for dhe sevveral petty *gardens*; ov hwich evvery pupil, hoo dezires and dezervs it, haz won for hiz own cultivacion. Objects ov lawfool expence, ar also dhe implements or materials; raddher dhan dhe reddy-made instruments, ov evvery harmles, helthfool, and manly, exercise.

Hwile dhey dhus commence *Economy* ov incom by a reggular state ov accounts; and find, dhat dhe Econnomist alone haz power to' be gennerous; dhat Benevvolence, so nattural to' dhe undebased foll, iz at wonce cherrished, modderated, guided and rivveted, by a volluntary contribucion ov a *sixteenth* part, monthly, collected in a *box for dhe poor*; and, wonce a-year, dhey hav dhe just joy ov being acquainted, not onely widh dhe objects on hoom it iz to' be bestowed; but hwy to' be bestowed on such objects.

Dhey wood gladly guiv more, but ar confined to' dhis propoarcion; az perhaps no unfit prescedent for after-life, widhout precluding oddher occasional charrities. Neddher ar dhey taught to' count alms-guivving dhe hoal, or even dhe highest branch ov

Charrrity; ov dhat *Charrrity*, hoo *suffereth long*, and *iz kind*; hoo *seeketh not her own*, hoo *thinketh no evil*, hoo *rejoiceth in dhe Truith*; ov dhat *Charrrity*, hoo *nevver faileth*; az much painted by St. *Pauls*, beyond anny oddher hand, az *Charrrity* iz beyond all oddher vertues.

But dhis univerfal Lov haz doutles its degrees: far from being incompattibel with peculiar attatchments, hwile it doz willing justice to' dhe merrit ov each pepel and person; it proovs dhe surest bond ov affeccionate duty, to' its immediate objects, ov Fammily, Contry, and King. Nor wil it (in-fine) be feared, dhat narrow nocions, dhe prodduce alone ov narrow minds; hweddher in Larning, Relidgion, or Pollitics; can evver find footting in spirrits so tutored, or dhat dhe bane ov all good, called *Party*, iz *so much az named* among dhem.

On fuch Principels, procedes Edducacion, at dhis *Accaddemy*; hwich, widh its enclozed field ov *Recreacion*, dho but about a mile west from *Hyde-park-corner*, bredhes az pure an air, in az delight-foolly rural a fittuacion, az if fifty miles from it; enjoying dhus dhe neighborhood ov dhe ellegant end ov London, widh a perfet sepparacion from its daingers.

Terms ar ——— pounds a-year, for each pupil under sixteen; and abov dhat age in propoarcion.

Dancing,

Dancing, Fencing, Drawing, Matthemattics, Merchants' accounts, or Book-keeping; and hwat-evver iz not menfioned in dhe coarfe ov dhis Plan, ar fepparate, but fimimilarly modderate, artikels.

Dhe two' months' relaxacion at *Christmas* and *Hwitsuntide*, widh dhe fortnight ov *Easter*, proov-ing, equally to' Rezon and Experience, a nafcional los to' yong Lerner; dhey may here continnue, during dhe Hollidays, at dhe rate of ——— yearly, befide dhe abov ———, hwen Parents or Gardians dezire it.

* In *dhe principels ov dhe Inglish language*, firft publifhed in dhe year 1765.

† Printed in two' pocket-vollumes, 1756.

Dhe PLAN ov EDDUCACION, commencing at
Kenzington, in 1760.

METTHOD, indifpenfabel to' evvery art, muft peculiarly be fo to' dhat, on hwich dhe welfare, not onely ov fociety, but ov each individual, depends: dhe art ov maturing rezon, and ov rearing man.

Language, being dhe expreffion ov rezon and dhe vehikel ov knollege, becoms Edducacions firft object, in dhe culture ov dhe mind. Now, ov all languages, dhe firft, in evvery fenfe, muft be dhat,

dhro' hwich dhe principels ov all oddhers, nay ov all else, must flow; and for dhe sake ov hwich, kindred tungs wer to' be cultivated, dho dhey wer not also dhe channels ov such various excellence, az dhey alone can respectively convey.

Here dherfore dhe first tung taught, iz dhe native; and dhe chief tung spoken: it being obvious alike to' experience and rezon, dhat darknes may az nattu'ally gennerate light, az an unknown tung communicate knollege. Long did dhe ambiscion ov speaking Lattin, nay somtimes Greek, reign in our scools; precluding dhe use and improovment ov dhe onely tung, it waz impoartant or possibel to' speak widh propriety; and preventing, by dhe unavoidabel mixture ov dhe livving iddiom (hwich wil more or les predomminate, under anny disguise or suppression;) even dhe acquirabel use ov dhe language, dhat speech dhus pretended to' revive.

Hwen more enlightened lerning desisted from dhe attempt ov raizing dhe ded, in order to' smoddher dhe livving; and began to' perceiv first dhe being, and dhen dhe impoartance ov reggularly cultivabel moddern tungs; dhe Inglissh became eclipsed by a stii more formidabel, a lovly, az wel az livving, rival.

No immediate daughter, ov dhe Lattin, cood long remain widhout pollissh. But dhe Itallian and
Spannish

Spannish acquired charms, suited onely to' Ittaly and Spain; hwile dhe French, formed to' universal and scientific buty, cood not but proov dhe happiest, in occasions ov proppagacion. Her authors, opening at wonce, and exemplifying her anallogy; introduced her, into' evvery polite nacion; and evvery nacion, dhat wanted to' be so. From all contries did dherfore dhe curious rezort, into' dhat, hwich formed dhe center ov ellegant knollege; and dhence dhe needy poured az nattu rally, into' all contries, particularly, Inghland; to' avail dhemselves ov dhe growing rage, for French prattel; and to' communicate indeed dheir tung raddher dhan dheir language: dhe impoarters being gennerally illitterate menials, or low reffugees; often from dhe moast barbarous provvinces ov France; and, almoast az often, from no provvince ov France at all. Yet such became dhe teachers, in Inghlish scools! to' dhe excluzion ov all rascional knollege, widh dhat ov dhe native tung: for, hwile dhey wer not likely to' make even ellegant parrots; far les cood dhey convey anny scollar-like skil ov dheir language; first, becauz no won can convey hwat he nevver pozessed; and dhen, becauz no won can convey, hwat he doz pozes; if dhe tungs ov dhe teacher and lerner be mutually unknown; or, in oddher words, if dhe student understand not dhe tung, by hwich he iz taught; and dhe teacher understand az littel dhat, by dhe alone

correspondence ov hwich, he iz bound to' illustrate hiz own.

Such havving been, manny years, dhe too general state ov Brittish Edducacion; or, better to' say, ov forrain parrotism; it haz somtimes been thought to' compound matters, by allotting alternate periods, for talking dhe native and anoddher tung. But experience haz evinced, dhat such alternacion (hwich left, indeed, dhe tender mind open, during dhe native period) insted ov securing, endaingered boath languages, by mutual interference and interrupcion; dhat more waz lost ov dhe won, dhan gained ov dhe oddher; dhat each must, dherfore, hav all or notthing: dhat dhe native, unblended and unbroken, must open dhe infant mind, widh eze and propriety; to' evvery knollege, along widh its own; or dhe forrain, excluding evvery nattural light, and stifling evvery nobel exercion, loc dhe uncultured intellect, in an irretrievabel state ov sterillity; before dhe tung can be loosened, to' a habbit ov barbarism; az destructive ov dhe forrain, az ov dhe native language. For, if we confidder dhe lov ov eze, inherent in nature; and dhe guiddines, incident to' vivascity; dhe fredom effencial to' thaught, and dhe reddines to' conversacion; hwat spirrit, evver so vigorous, wil or can, on all occasions, gaddher and select and arraing and iddiomatize, dhe nescessary words;

words; before it can ask, anser, or utter, annithing? Wil not anny spirrit raddher sink in silent ignorance or supine insipiddity? or, wil it not burst foarth barbarously, az stil dhe les ov evils?

Hweddher side ov dhe alternative iz to' be chozen, it cannot now be hard to' decide: nor wil dhat choice be blamed, hwich expands dhe ductile mind, in dhe native tung; and hwich, making dhis dhe constant vehikel ov instruccion, cultivates and corroborates it; not onely before, but along widh, oddher tungs; in a sittuacion, perhaps by nature and art, dhe happiest ov dhe kingdom, for dhe purity ov dhe Inglish language.

Grammar, wonce founded, in a rascional theory ov dhe native tung; extends her next nattural care, to' our tungs principal parent, dhe French; hwich iz here cultivated, in az rascional a manner, az ar afterwards dhe aincient languages. Yet, dho no ferrain tung can be spoken, widhout graiter los dhan advantage; hwile evvery contry haz her particular tung, dhe French must stil be owned dhe genneral tung ov Europe. Beside dhe reading dherfore, dhe translating and dhe writing, attainabel ov dhis, az ov anny oddher anallogized language; it iz here contrived to' bestow som time each day, on such livving practice widh a propper master, az exhibbiting dhe iddiomattical correspondence ov dhe two' languages, may best facillitate dheir mutual transfuzion;

transfuzion; and, by prezerving dhe lerner from habbits ov barbarism, moast effectually prepare him, for acquiring, widh expediscion, dhat fluent propriety ov speech, hwich dhe unmixed conversacion ov dhe ellegant, in dhe purest part ov dhe native contry, can alone be suppozed to' instil.

Az for accent or tone, ov hwich dhe vulgar ar so fond, becauz accustomed to' it; dho evvery tung haz not onely its peculiar system ov sounds, but an occasional emphasis, hware dhe sense nattu rally points dhe length or shortnes, dhe elevation or depression ov dhe voice; certain it iz, dhat true taste forbids evvery exces; and, much more, evvery affectacion; dhe rant or dhe hwine, dhe loud or dhe low, unnatural transiscion or insippid monotony; dhat ellocucion, like wauter, flows pure, onely hwen it haz no twang; and must take all its taste and its tincture, from hwat it iz employed to' convey.

After dhe successive and concomitant cultivacion ov dhe two', to' Brittons, moast impoartant modern tungs; dhe transiscion becoms nattu rally, az wel az nescessary, to' dheir common parents, dhe Lattin and Greek; hoos acquaintance iz, by dhat ov dheir children, graitly antiscipated; dhe chief terms and rules, ov grammar, being alreddy known; dhe parent-diccions scarce being new, and dheir verry sounds more dhan begun.

Dhe

Dhe Lattin grammar, becom now dhe grait care, expedisciously unlocs, not onely dhe Roman trezzures; but prepares a speedy introduccion, to' dhe stil graiter trezzures, ov dhe nobel parent ov all dhe western tungs.

The Greek and dhe Lattin, bairing like mutual analogy, and so guivving like mutual aid, az dhe French and dhe Inglis; reflect on dheze dheir descendants, more light dhan dhey borrow; nor borrow, but hwat first waz dheir own. Dhis analogy ov dhe languages, aincient and moddern, leads naturally to' dhat ov dheir sevveral authors; hoo, going now hand in hand, enlightened and enlightening, can dhus alone be justly understood or estimated az oridginals, immitators or translators; and hoo, agreing by light nattural or revealed, by assent or coincidence, to' speak Wizdom dhe parent ov Happiness, and Excellence dhe object ov Ambiscion, concur no les to' inspire modderacion ov praiz or ov censure, ov pride or depression; by exhibbeting strength and weaknes, dhe mixed poarcion ov man, in all tungs and times.

Hwen dhe theory ov dhe native tung iz wonce exhibbited by grammar; and rivvted boath by reading and conversacion; it cannot too soon or too constantly, be applied to' writing; hweddher in translacion or compoziscion. Translacion improovs dhe knollege ov boath languages, espescially ov dhat practised.

practised by dhe pen. It iz dherfore impoartant to' translate; not onely from forrain tungs, but into' dhem; and dhis, preparatory to' compoziscion; hwich may often be nescessary in forrain livving tungs, and somtimes be requizite in ded wons. If practice best rivvet theory in proze; som, even forrain *versificacion* must be propper, in order to' a taste ov forrain poets, aincient or moddern; more or les howevver, according to' genius; hwich, far from being foarced, must be conducted, to' hwatevver Nature may hav designed. For, to' find out, and follow Nature; az, in all cases, dhe sole guide to' succes; iz dhe peculiar task ov Edducacion; heo haz dhe molding ov dhe mind, hwile yet open and flexibell; hwile dherfore it may, by Attenfion, be improoved to' its tendency; or, by worse dhan neglect, misdireccion, be perverted from it.

Nor, in mounting dhe stream ov language, wil dhe scollar rest sattisfied; til he reach dhe spring ov all human speech, and faddhom dhe first vehikel ov divine knollege. From dhe Greek dherfore, hwich trezzures dhe highest human writings; nay, dhe far higher works ov hevvenly wizdom; he ardently ascends to' dhe Hebrew; hwich disdains anny classic unwordhy a place in dhe book ov God.

It iz az needles to' hint, dhat dhe sacred language opens dhe fountains ov all eastern lerning; az dhat, hwen dhe les aincient tungs, alreddy mentioned, ar taught;

taught ; mere moddern tungs ar ov ezy acquiziscion, widh or widhout a teacher.

Dhe classicks, sacred and profane, aincient and moddern, dhus cultivated ; not onely in anallogy, but in concomitance ; made each its own comment, and all comments ov each oddher ; wil not be suppozed, to' be here taught promiscuously ; but by *gradacion*, az wel az *seleccion* : dhe proggres being natural, from ezy to' les ezy ; from simpel to' sublime ; hweddher in stile, or in subject ; from story to' history ; from fabel, or even eppigram, to' eppic : from proze dherfore, to' verse ; not onely by ascent, but alternacion. For dhe orrators and poets duly illustrated, by a system ov anticquities and mythollogy ; may, after a certain time reliev each oddher ; not widh safety alone, but advantage ; improoving at wonce dhe stile, common (az much, in evvery tung, must be common) to' all kinds ov writing ; and ascertaining, best by comparrizon, dhe peculiarrities ov each.

Nor wil Rezon imadgine, dhat evvery part, ov evvery author, iz here taught ; anny more dhan evvery author ov each tung : experience finding, alike ov aincients and modderns, dhat dhey ar often, az unequal to' dheinselvs, az to' each oddher ; in purity, edher ov thought or expression ; dhat dhe excellence ov won, wil not compensate dhe failure ov dhe oddher ; dhat somtimes boath ar defiscient ;
and

and dhat, consequently, dhoze pieces ar to' be delicately chozen; nay, dheir passages; hwich ar to' form boath taste and tallent, at wonce dhe hed and hart.

Now dhe knollege, ov anny hoal, iz to' be attained; but by dhat, ov its parts. Exactnes must, evverihware, pave dhe way to' ellegance; and grammatic skil, to' retorrical; hweddher in translacon, or composicion. Dhe letter must be estabblished, are dhe spirrit be instilled: for, dho words must not be dwelt on, to' exclude dheir meaning; dhey must be understood, to' convey it; and, by dhe understanding, must enter dhoze buties, dhat rascionally ravvish dhe foll. Dhat anallysis may dherfore ezily, and after som time instantaneously, open anny litterary structure; no author iz here taught (for non can be understood) til a reggular theory, ov hiz language, hav furnished dhe nescessary key.

Nor must *judgement* and *memmory* evver be parted. Dhoze two' grait facculties ov dhe mind, being constituted, onely for each oddher; memmory, to' trezzure dhe objects ov judgement; and judgement, to' act on dhe trezzures ov memmory; dhat, widhout dhis, wer an agent widhout an object; dhis, widhout dhat, a maggazene ov confuzion. Memmory must dherfore be dhe minnister ov judgement; and can nedher depozzit nor produce, widhout dhe oddhers guidance; for, az notthing can be rascionally remembered,

remembered, until it be understood; so nothing iz hard to' guet by hart, dhat iz wonce got by hed.

Grammar dherfore being dhe rezon ov language, must be committed to' rezon, hwich opperates erly; and, if wonce wel digested by dhe judgement, dhe memmory's task iz half over. Much more must dhe buties ov dhe classics, sacred or profane, hwen duly exhibbited in dheir various lights, commit dhemselves, almoast unbidden, to' dhe intellectual storekeeper; hoo instantly opens evvery dore, to' receiv dhem; and aught to' be trubbelled widh nothing, but hwat she dhus justly welcoms. Dheze trezzures wil, indeed, affoard ampel and delightfool exercise, at wonce to' boath powers ov dhe mind; hwich from exercise must derive, like dhe boddy, its constant invigoracion.

Dhe yong mind, dhus advanced to' dhe top ov *philollogy*, furnished widh a no les reggular coarse ov *history*; hwich suppozes dhe subservient systems ov *geoggraphy* and *cronollogy*; holding dherfore dhe chain ov human accion, widh dhat ov human language; and habittuated in all to' distinguish dhe true from dhe false, dhe excellent from dhe ordinary, dhe im-poartant from dhe insignificant; and so to' form a just estimate ov things, az wel az ov thaughts and expreffions; dhe mind dhus quallified cannot but be ripe, for enlarging stil fardher its facculties; by a system ov *philosoffy*, specculative and practical,
nattural

nattural and morral: comprehending then (next after *rettoric*, or dhe art ov speaking and writing, hwich crowns humanity or polite larning) *lodgie*, or dhe art ov rezoning; *ettbics*, or dhe systen ov morral duty; *mettaphyzzics* or *ontollogy*; dhe science ov abstraccion; or ov entities existing onely in dhe mind; with *pneumatollogy*, or dhe doctrine ov intelligent spirrits; *phyzzics*, or dhe knollege ov nature, theorettic and experrimental; az wel az dhe hoal compas ov *matthemattics*; or dhe science ov propoarcion; hwich, rezoning upon quantities obvious to' dhe senses, strengthens dhe intellect by close attatchment; conducting it to' certainty, by dhe path ov demmonstracion.

Dhat *Arithmetic* iz dhe foundation ov all calculative knollege, iz az obvious az its use, in evvery sphere ov life. But, az dhe science ov numbers must mezzure, are it enlarge dhe understanding; so doz it nescessarily presuppoze such a reach ov thought, or stretch ov attension, az iz seldom to' be found before dhe twelth year. And studdies dhare ar surely enuf, no les suited dhan nescessary to' dhe preceding years; hwich, az wel az dhe years following, may hav az manny concomitant exercises, hwedder mental or corporeal, az, according to' mutual relacion or occasi-~~nal~~ exigence, may reliev each oddher; not onely without confuzion, but with advantage.

Not,

Not, dhat it iz ezy to' ascertain dhe precise time, hwen anny studdy iz to' be commenced ; more dhan dhat, at hwich it must be commenced in vain. For, on won hand, so long az dhe understanding iz vigorous and disengaged, it iz nevver too late to' improve ; so, on dhe oddher, age iz not always counted, by number ov years ; som minds being az open at five, az oddhers at sevven ; nay, som at ten, az oddhers at foarten, and so on. Nor iz anny metthod so entitelled to' succes, az dhat hwich, in dhe hoal coarse ov edducacion, suits attentively dhe studdies and tasks, to' age and abillity ; and yokes equal powers in lernings career ; nedher retarding dhe quic, nor precippitating dhe slow : for, by no oddher can Emmulacion, dhe grait hwetter ov Genius, be excited ; by no oddher can Genius be eddher known or accomplished, to' Natures destination ; or, consequently, dhe just succes be secured ov future life.

In order to' dhe equal and insepparabel cultivacion ov hed and hart ; hwen wonce dhe yong scollar can read hiz native language tollerably ; *dhe holy scriptures*, unprofaned and undistasted, az dhe first instruments ov reading (for hwich, fabels or morral tales ar dhe best adapted) claim a constant coarse ; az instilling dhe noblest history and politeest litterature, along widh dhe sole sytem ov divine philosoffy. Dhey
alone

alone teach to' *train up a child in dhe way he shoold go*; dhey alone make him *wize unto' salvation*; by exhibiting laws better dhan dhoze, not onely ov Solon or Lycurgus, but ov Moses; a wizzardom dhat surpasses, not onely Arristotels or Plato's, but Solomons; an elloquence out-thundering dhat ov Demosthenes or Ciscero; a sublimmity out-soaring Homers or Virgils; a morallity and a faith, alike rascional and sublime; yet equally unknown before dhe days ov HIM, *hoo spake az nevver man spake; and hoo had alone, dhe words ov eternal life.*

Dhat such classics may becom *dhe erly delight, and continnue thro' life, dhe blisfool counsellors*; dhey are here daily red in dhe order ov dhe Church, by dhe *chapplain ov dhe day*: for such iz successively each pupil; hoo opens and clozes, dhe duties ov each day, with public prayers; from perhaps dhe moast excellent Litturgy, dhat adorns dhis or anny oddher tung; and hwich becoms dherfore, az dezervedly dhe devocional classic, az doz its cattekism dhe rudiments, ov Relidgion. It wil not be suppozed, dhat dhe public supersede private devocations; with hwich, in forms compozed for dhe purpose, all beguin and end each day.

Dhat dhe *Lessons* may not proov such, merely in name; or sink into' rote, by constant rotacion; immediately after prayers, an account iz required; hweddher ov dhe history, doctrine, sentiments, or sayings,

sayings, in dhoze moast impoartant ov all lessons. Dhe substance, indeed, ov evvery thing, red or herd, iz expected; evvery grait event, or striking passage, iz exammined in itself, its connexions, its cauzes, and consequences. Dhe judgement iz dhus exercized, along with dhe memmory; and tallent promoted, with taste; dhe mind becoms habittuated to' attension, and dhe use ov its facculties; lerns to' admire with rezon, and obey with revverence; to' improov by hearing, and digest by communicating; curiossity and genius ar called foarth and cultivated; nor lies dhe end lost, in dhe means ov studdy; hware life iz annalyzed, along with language.

Dhe remarkabel passages or personages, ov sacred az wel az profane authors, becom dhus nattural themes, at wonce ov ellocucion and elloquence, ov composiscion delibberate or extemporary. Now, az moast occasions, in life, ar ov dhe latter sort; nothing can more promote dhe reddines, indispenfabel in dhe commerce ov mankind; and dhat eze, hwich iz dhe parent ov evvery gracefool exercion; dhan a frequency ov such conversacions, public and private, (hwich it iz dherfore here endevvored to' affoard) az excite a justnes ov thaught, and a grace ov expression; a passion for truith, with dhe power ov contenting it; az illustrate theory by exampel, and make instruccion itself an entertainment.

Next

Next to' *dhe art ov speaking*, dhus graddually familliarized, az wel az furnished; no kind ov composition can be so impoartant, az dhat, hwich supplies conversacion to' dhe absent; or, hwat iz termed *dhe epistolary stile*: hwich, howevver impoartant, being merely a picture ov hwat wood, or shood, be spoken to' dhe person addressed; must place, like oddher pictures, its principal merrit, in a wel-executed rezemblance ov its oridginal.

But, az dhe memmory collects, onely for dhe understanding; so dhe understanding prezents, onely theory; hwich dhe *wil* must improov, into' practice. Dhis mistres, dherfore, ov accion, must az erly becom Edducacions object, az dhe specculative powers; hwich she else wood cultivate in vain. Dhe hart, being dhe center ov passion, az wel az dhe soarce ov accion; hoos ar, indeed, *dhe issues ov life and deth*; iz to' be molded, from dhe cradel, to' dhe obedience ov Rezon; hoo certainly exists, are Umor can oppoze her. Now dhe temper ov dhe soll, and dhat ov dhe boddy, havving so close a dependance on each oddher, dheir improovment must be conjunct, az dheir relacion: nor can dheir mutual welfare be prezerved or promoted, but by dheir constant subjeccion to' Rezons laws: a subjeccion! hwich, far from enslaving edher part ov dhe person, iz alone perfet fredom; becauz fredom from dhe
tyrranny

tyrranny ov Folly; and so constitutes *dhe glorious liberty ov dhe sons ov God*. Such rascional obedience, prooving dhe nattural parent ov all oddher good habits; evvery power, ov dhe pupil, iz open to' improovment; and evvery toil, ov dhe teacher, iz sweetened widh succes. Mutual duty gennerates mutual lov; dhat *perfet lov*, hwich *casteth out fear*. Dhis lov, producing mutually a wel-founded confidence, founds also dhat ingennuous onnor, hwich blushes at notthing, but hwat iz base; and aspires to' dhe favor ov man, but az a test ov dhe favor ov God.

Az dhe helth, ov dhe boddy, iz indispenfabel to' dhe viggor ov dhe mind; no les iz corporeal grace, to' merrit intellectual: for, much ov all excellence depending on manner; merrit iz always obscured, and somtimes hoally berried, under an aukward outside. Nay, dhat happy eze, hwich secures, evverihware and always, dhe propper exercion ov dhe faculties; and hwich an ellegant breeding, alone can bestow; must exclude evvery conscioufnes, ov external failure.

Next dherfore to' dhe morrals, must dhe *manners* be molded: nor can surely, dhat edd cacion be counted polite; or dezerv, indeed, dhe name ov education at all; hwich neglects dhe verry sezoning ov evvery excellence; or dhe pollish, by hwich alone it can truly shine; anny more dhan dhat,

hwich lavvishes its attension on dhe person; neglecting dhe nobler cultivacion, widhout hwich, Good-breeding cannot exist.

For Politenes just finnishe dhe morial system; by teaching widh hwat propriety, to' say and doo evvery thing; and to' guiv evvery won hiz due: to' onnor widhout adulacion, to' descend widhout meannes; to' be just widhout offence, and curteous widhout insincerrity. All excellence abhors alike edher extreme, dhe oppozite or dhe excessive. Politenes dherfore avoids equally dhe fawning and dhe rude, dhe precise and dhe careles; and nevver fails to' pleze, widhout evver straining to' doo so. Dhis gardian ov dellicacy and accomplisher ov merrit, must becom dhen, by habbit, a seccond nature; superior far, to' dhe first. Civillity iz dhe pollish, ov social duty; but politenes throws grace, upon civillity. Nature, undepraved, wil affoard dhe won; but nature, refined, must produce dhe oddher. Knollege, widhout politenes, iz a perl widhout pollish; politenes widhout knollege, iz pollish widhout a perl: knollege and politenes constitute good-breeding. But good-breeding accomplishes boath parts ov dhe man: guivs grace to' evvery mocion, az wel az to' evvery sentiment. Respecting dhe latter, it seems properly politenes; respecting dhe former, it iz named good-manners. Nay, ov such moment iz a polished behavior in a world, hwich
sees

fees always first, and often onely, dhe outside; dhat, hwile mere Lerning lies absolutely hid, or hooted az Peddantry; dhe verry varnish, covvering perhaps dhe grocest ignorance, dazzels dhe gennerallity ov eyes, by dhe happy semblance ov Good-breeding. Dho dhe hed dhen and dhe hart claim dhe first attention; dhe verry hands and feet must not be forgotten. *Dancing* and *fencing*, at dheir sezons, may promote dhe ezy use ov dhe limbs; and enabel dhe boddy, dhe better to' cooperate with dhe mind.

Exercise iz nescessary to' dhe viggor ov boath; but immodderate exercise wood soon hurt edher. Such iz dherfore dhe happy union ov two' so opposite parts; dhat, dho boath can be recruited with rest togueddher; nedher ov dhem can labor widhout dhe oddhers rest. But boddily exercise inviggorates also dhe mind; hwich reliev, in its turn, dhe boddy's toil; by returning, with alaccrity, to' new opperation. Mutual duty becoms dherfore mutual diversion, and mutual diversion proovs mutual duty. Evvery helthfool exercise, or manly divertisement, demands dhen, and finds here, such indulgence, az may promote, raddher dhan hinder, dhe higher duties; az may truly recreate, and yet nevver dissipate.

Dhe recreacions, here peculiarly encurraged, ar *reading* and *gardening*. A library iz, attentively, stored for dhe won; and a poarcion ov ground, for

evvery pupil, dhat dezires and dezervs it, iz allotted to' dhe oddher: dhe former, like dhe library ov aincient Egypt, ment *a prezervatory from dhe disezes ov dhe soll*, in dheir two' grait parents, ignorance and idelnes; dhe latter, against dhoze ov dhe boddy; prooving also a nattural introduccion to' bottany; not dhe least plezing, or least usefool science, taught in dhe scool ov Nature.

Ov equal use and plezzure iz likewise dhe art ov **DRAWING** or **DESIGN**; hwich being partly mental, partly mecannical; dependant on perspective, and subservient to' all oddher arts, may wel be deemed an effencial, az wel az butifool, branch ov dhe matthemattics.

Hwile Edducacion follows, nevver foarces, Nature; in cultivating dhe ellegant arts, along widh dhe libberal sciences; she cannot be suppozed insensibel to' dhe power ov **MUSIC**. Yet dhis, like her sifter-arts, poetry and painting, being a formidabel rival to' evvery oddher cultivacion; and requiring much more time, dhan dhe studdies indispenfabel can spare; a smatterer being always a despicabel, and a profsicient always a difficult carracter; muzic can claim no erly place in Edducacions plan; and, if acquired in dhe later periods, may yet be baught too dear. Her principels indeed, or dhe theory ov harmonnics, a scollar may be indulged, among dhe higher parts ov matthemattics; nay, az much practical

tical acquaintance, with all dhe three amiable sisters, especially POETRY (hoo iz boath paintres and muziscian to' dhe mind) az may form a certain taste, if not talent; and teach infant-genius, to' understand, hware it must not pretend to' excel.

Hware dhe *diet* ov dhe mind iz adminnistered, az we hav seen; dhat ov dhe boddy claims doutles its subordinate attension. Won, like dhe oddher, iz minnistered, in dhat ample sufficiency, hwich may supply growing viggor; and dhat kindly chainge, hwich nedher cloyes by samenes, nor bewilders by variety. Evvery thing truly dezirabel, az wel az necessary, being dhus attentively provided; dhare can be verry littel occasion for *pocket-monney*. Dhis dherfore iz not perioddical, but occasional, and furnished by him alone, hoo best knows its expedience; to' hoom an account, ov its disbursements, iz consequently due. Dhe nattural, and so here dhe moast countenanced, objects ov pocket-monney, ar dhe seeds, roots, plants, and implements ov gardening, or ov oddher propper exercise; not excluding dhe occasional relief ov dhe needy: a plezing exercise ov dhat benevolence, so nattural to' uncontracted harts; and an ezy introduccion to' dhat vertue, hwich iz az zellous to' save a soll, az a boddy, from deth; hwich *suffereth long, and iz kind*; hwich *seeketh not her own, thinketh no evil*, and *hopeth all things; rejoiceth not in iniquity, but re-*

joiceth in dhe truith : dhat philanthropy, hwich *never* faileth ; az much painted by St. Pauls, beyond anny oddher hand, az Charrity iz beyond all oddher vertues.

But dhis univerfal Lov haz its differences, az wel az its degrees. Dhare iz won lov ov frends, and anoddher ov ennemies ; a lov ov wons own, and a lov ov ftraingers. Far, dherfore, from being incompattibel widh peculiar attatchments ; hwile it doz willing justice, to' dhe merrit, ov each pepel and perfon ; it iz dhe sureft bond ov duty to' its immediate objects, ov fammily, contry, and king.

Dhat dhe variety ov exercifes, mental and corporeal, may procede widh equal, and unintermitted, fucces ; dhat each may daily find its period, and each its relief ; it wil be nattural to' enquire, how dhat trezzure, hwich haz fo much to' execute ; and hwich, yooth itself cannot twice miffpend, iz hufbanded, az it flies.

From dhe vernal to' dhe autumnal ecquinox, dhe pupils rize at 6 ; dhe oddher half dhe year, at 7 ; to' be in fcool, half an our after ; hwen public prayers ar red, by dhe chaplain ov dhe day ; hwich then procedes in dhis allotment :

7 8	} to' 9 in	{ summer winter }	} grammar, and classics.
9			10 brechaft and recreacion.
10			12 classics.

- 12 to' 1 translacon or compoziscion.
 1 3 dinner and reces.
 3 5 three days in dhe week, classics; dhe
 oddher three, writing, arithmetic, mat-
 themattics, drawing; dancing, fencing,
 or edher.
 5 6 afternooning and exercife.
 6 7 dhe six months after sun-set, geoggraphy,
 history, or simmilar; dhe oddher six,
 exercife in dhe field.
 7 8 dhe eight months after sun-set, exercife
 ov dhe memmory or judgement; dhe
 oddher foar, exercife ov dhe boddy or
 mind.
 8 9 supper, and pubblic prayers.
 9 9½ private devocations, and bed.

Sundays and hollidays hav also peculiar duties, at
 stated ours, beside dhe due attendance on church.
 But Relidgions yoke iz always light: nor doz she
 here prescribe oddher intellectual exercife, dhan such
 az may prevent dhe manny mischiefs ov dissipacon
 or avvocacon; and make dhe sevveral solemnities
 alike proffitabel and plezzant; enfoarcíng at least
 won truith, becom now somhwat nescessary; dhat,
 to' be holy, or to' be happy, iz not to' be idel. By
 hollidays ar here howevver ment, not onely dhe
 singuel feasts and fasts ov church and state; but, by
 common extenſion, won callendar-month, commen-

cing dhe Thursday before Christmas; and anoddher, beginning on Ascension-day.

Dheze two' perioddic intervals, dho piously appointed, proving a nascional los to' yong lerners; dheze ar here indulged to' continnue dhe year round; and to' taste dhe plezzures ov hollidays, widhout dheir perrils, hwen parents or gardians dezire it; at dhe rate ov ——— or ——— exclusive ov dhe hollidays; in edher case, widh ——— entrance, on hwich terms ar affoarded to' yooth ov anny age, from dhe beginning to' dhe end ov education, dhe Inglis, French, Lattin, and Greek languages; widh writing, cyphering, geoggraphy and history; dhe hoal food, in-short, and culture ov dhe boddy and dhe mind: all oddher branches, hwed-dher dhe oriental, German, Itallian, and Spannish tungs; merchants' accounts or book-keeping; mathemattics, philossophy; or drawing, dancing, fencing, or aught else, being sepparate, but simmilarly modderate, artikels.

Such iz dhe skeme ov Edducacion, and such now dhe practice; hwich Attenfion haz formed, and Experience justifies; hware dhe sittuacion and accomodacions ar, in evvery respect, az peculiar, az dhe higher parts ov dhe Plan.

A FINNISHING PLAN OV EDDUCACION.

NO science being ov such moment to' mankind, in non iz mankind so universally concerned, az in Edducacion. Dhe yong and dhe old, dhe high and dhe low, dhe ignorant and dhe knowing, in evvery sphere ov human life; instinct, indeed, and rezon, ar all, more or les, indispensably bound to' receiv, if not to' bestow it. Ov dhe inferior animals, so far az we know, no kind, no individual pleads exempcion from dhis duty ov rearing, or being reared; for dhe respective offices assigned, by dhe wizdom and goodnes ov dhe Parent and Master ov all.

He, dherfore, hoo organizes and eddicates, even dhe vedgetabel tribes; and matures evvery clas ov inanimate nature; hoo, widh so astonnishing, yet intelligibel aptitude, suits dhe boddies ov annimals, to' dhe solls he intends dhem; and hoo haz, abov all hiz oddher annimate works in our world, constructed man, in hiz own image; for a tempel ov dhat immortal az free spirrit, widh hwich he iz plezed to' inform it; haz, by dhe edducative principels and powers impressed on dhoze cretures, hoo cood no way else hav acquired dhem, enfoarced dhem also on dhoze hoo cood hav seen dheir propriety, dho

dhey had not felt it; and dho it wer not morover inculcated, by expres revvelacion.

Hwile edducacion, with manny oddher social duties, iz unerringly practised by dhe inferior creatures; hwile we ar endowed with dhe instinct, but with dhe power ov abuzing or ov improoving it; no wonder if, by dhis distinctive power, hwich enables us to' soar abov dhem, we often sink beneadh dhem; if indeed dhey seem dhe rascional, we dhe irascional annimals; hwen we rear preposterously, or not at all, dhe hopes ov mankind, and dhe eirs ov hevven; and dhey edducate with unfailingly sagacious tendernes, dhe ofspring dhey know destined, like dhemselves, for our service, and dependant on our wil. Such contrast gave Gulliver hiz parsiallity for dhe *Houyhnhnms*: a genneracion! hoo thaught, perhaps, dhat a late fattyrist did onnor, hware he ment non, to' ours, by verrifying dhe fabel ov dhe *Centaur*.

With dhe annimals ov instinct, evvery parent educates, and evvery parent iz quallified. Ov creatures, rascional az wel az instinctive, dhe moddher iz furnished with dhe first nescessary nurrishment; dhe fahdher iz also fraught with native kindnes. Dhe lower annimals, wonce nursed and taught to' find food; to' creep, walk, run, swim or fly; hwetted by eminulacion, somtimes aided by man; complete ov dhemselves dhe littel rezzidue ov dheir edducacion.

education. From man chiefly doo they learn their duty to' man; hwich som sorts, and som individuals, ar nattu'rally more inclinabel dhan oddhers, to' perform; dho they all, respectively, teach won anoddher the social offices, hwence they nevver swerv; and doutles pay spontaneous, sepparately or jointly, to' their Creator, Prezerver, and Guide, unremitted adoracion.

To' man, howevver, onnored with countenance erect, and even figure divine; a spirit az much higher waz imparted; poze'ssing, not onely the instinctive powers, becomming hiz rank; all the tender affections, in a nobler degree; passions to' prompt accion, and rezon to' govvern them; a sense dherfore, intuitive or deductive, ov right and wrong; all the quallities propper, for the lord ov the creation; the unlimmited prerogative ov regulating and protect'ing, rewarding and punnishing, ov pollishing and improoving a probacionary, dhence a precarious and transitory state; in hwich the soll, according to' her improovment and sublimacion in the bodd'y, might be fitted for the immortallity she sought, by the light ov nature; and hwich she haz found, by the light ov the gospel..

For rearing a creture, compozed ov such bodd'y and such soll; an annimal so far more butifool, strong, docil, sagacious, and stedd'y, dhan the brutes; az to' be but a littel lower, dhan the

angels ; how much, beyond instinct, is indispensable !

That the rational mother should fall short of the instinctive, by withholding, from her offspring the food sent it from heaven, charity cannot so much as suppose : or, that human parents can neglect helpless infancy, instinct has itself sufficiently denied. But, where instinctive care ends, the rational begins ; and that liberty, which enables the human parent to suit the nurture or education of the child, to the various circumstances of health, temper, capacity, age, climate, rank and destination ; endangers also negligence or mistake, in the choice or execution.

Who human parents are, at least, as capable of the instinctive duties, as parents who can neither mistake nor neglect them ; while these can, and need, carry education no farther ; few of those are qualified, by convenience or experience ; however they may chance to be so, by temper, ingenuity, or knowledge ; for perhaps the most arduous of human tasks ; which, no longer animated or enlightened by instinct, is, alas ! so seldom commenced, or committed, by reason.

In all countries, where prudence or policy has prevailed ; and in all ages, from the infancy of man ; such parents as could not, for whatever cause, educate their children, have devolved that duty upon persons,

persons, won way or oddher, more quallified dhan dhemselves: hweddher private instructors and instructresses, ov approoved skil and integgrity; or public teachers, tried by propper judges; and invested, by authorrity, widh dhe móast dellicate charge in dhe republic.

No contry waz formerly more attentive, or more fortunate dhan our own; in dhe choice, boath ov private and public instructors. Yet must not anny contry, in evvery age, hope to' boast a Kiroh or a Soccrates, a Plato or an Arristotel, a Quintillian or an Aufonius, a Bucannan or an Afcam, a Fénélon or a Bossuet; anny more dhan fuch pupils az dheirs.

If fuch masters and fuch scollars be, in all times and places, so rare; it iz ezier to' account for dheir rarrity, dhan to' lay down a plan, by hwich dhey may becom frequent; or by hwich, indeed, dhey may aguen be found at all.

Hooevver confidders dhe capascity, attenstion, patience and perseverance, alike nescessary to' dhe teacher and to' dhe lerner; dhe knollege and addres, indispenfabel to' dhe won; dhe obedience and tractability, to' dhe oddher; dhe ardor equal, to' guiv and to' receiv, dhe light ov lerning; a guift, hwich Milton wood hav called, dhe *human guift divine*; hooevver confidders all dhis, wil no longuer wonder at dhe scarcity, hweddher ov teachers or ov lerners:
or,

or, hwen won oppozes dhe obstakels, to' dhe quallifications; won wil onely wonder, hwen edher a teacher or a lerner iz found.

A writing-master, a drawing-master; and, abov all, a dancing-master, exhibbits, and more or les imparts, widh (comparratively) small trubbel, guiven or taken, foinhwat plezing, az well az obvious, to' dhe eye; and so acquires, in all contries, more or les fortune and fame; according to' merrit dhe more real, dhe more dhat it iz apparent: for evvery employer may, by mere boddily organs, (in a certain, howevver various, degree) estimate dhe execucion ov finguers and ov feet. But dhe cultivation ov dhe invizzibel, az immortal, mind; her advancement in science, or in vertue; how manny ar dhare, dhat see, or dhat seek; dhat understand, or can promote? *Manny talk ov Robbinhood* (says a familliar, but pitthy proverb) *hoo nevver shot in hiz bow.* Ov mind hav manny spoken, hoo no more defined, dhan discerned her. But ov her powers, (hwich he may read, dhat runneth) how few hav taken such notice, az to' know dhat dhey exist? Shal parents be suspected ov such attempt or design, hoo sum dhe helth and happines ov dheir ofspring, like dheir own, in corporeal grattification? Shal dhey dherfore chooz a tutor, but for promoting it? And shal a tutor offer hiz services, hoo can pretend anny oddher vew? Shal an old-fascioned fellow, hoo means to' suppoart

(not

(not to' pamper) dhe flesh, for dhe sake ov dhe spirit, conscious ov wons being dhe mere tabbernakel ov dhe oddher; hoo haz scanned evvery faculty ov dhe soll, widhout failing to' admire dhe conformation ov dhe boddy; hoo haz digested dhe skeme ov rearing dhe probacionary annimal, in boath parts and in due degree; shal such a fellow dream himself wordhy dhe notice ov moddern men ov taste, or dhe tuiscion ov a creture, dhat must becom such? Shal not anny oddher hav a prefferabel titel? espescially he, hoo can widh equal justice prommise annithing, except hwat iz out ov dhe question, dhe culture ov dhe mind? And hoo shal be excluded such titel, but dhe knight-errant, hoo proffers dhat singuel useles service? Surely no won, becauz he iz a sectary, becauz he iz a Jezsuit, becauz he iz a notthing, or becauz he waz a somthing; a bootcher, a blacksmith, a vallet, a footman, a farmer, or a jockey; or becauz he found a masters degree, az som find a doctors, in a coach; far les, becauz he haz served hiz time to' dhe profession; az all writing-masters, and dancing-masters, doo; shal anny won be precluded a profession, for hwich evvery won, unfit for aught else, iz consequencially fitted: onely dhe rearing ov a nobelman, gentelman, scollar, or boolwark ov dhe future genneracion; an onnor to' erth, and a candidate for hevven! For dhis ezy task, we see now no disquallificacion; but dhat,

hwich,

hwich, in former days, waz dhe won thing needfool. For succes dherfore, bating dhe singuel excepcion, all hav an equal chance, az an equal titel; yet peculiarly dhoze, hoo outdoo not onely rezon, but instinct. For instinct, dho fool az good a fawner, fawns onely in won littel way, called dhe kind; but poor confined instinct attempts notthing beyond her: she can neddher deceiv nor betray.

Som antiquated estabblishments ar yet undemolished, hwich oridginally planned dhe training, and stil somtimes actually doo train, boath parts ov dheir prescious object. But, suppozing dheir stubborn predileccion for such obsolete plan; and dheir persisting abillity, az wel az rezzolucion, to' promote it; in spite ov parents, hoo lov onely hwat dhey see, and dhoze onely hoo show it them; nay, suppozing fascion so caprisicious, az now and dhen, for a hwile, to' vizzit such places ov peddantry; dheir inferiorrity to' dhe self-formed seats ov institucion, appears at least in dhis: dhat, hwaraz all dhe pupils ov a jockey (except hiz littel colts) thrive nearly alike; dhe trammelled, howevver lerned or ingenious, doctor pretends not to' make a scollar, ov abov won * in forty; allowing dhe haples thirty and nine, to' sink into' dhe scorn ov incapascity, or dhe meannes ov ignorance: an alternative, hwich fammily and fortune doo but dhe more debase; and hwich might not onely hav been totally prevented, by a properly and perseveringly

perseveringly adapted cultivacion ; but, by dhis perhaps might all dhe thirty-nine hav been rendered az usefool ; nay, manny ov dhem az sollidly shining, az dhe lucky scape-goat ; hoo, saving himself, gave hiz master possibly az much pride, az dhe nine-and-thirty lost, or left unimproved, shood hav guivven him humiliacion.

To' save, are too late, hwat remain ov dhe thirty-nine ; to' guiv permanence and pollish to' dhe fortieth ; to' minnister new improovment, (and new it must be) or raddher new life, to' som ov dhe blighted plants, ov dhe upstart semminaries ; to' lend boath an opportunity, hwich nedher may hav enjoyed, in a multitude promiscuous, promiscuously treated ; to' supply dhe bennefits, widhout dhe daingers ov scool, acaddey, or college ; haz dhis Plan, not unbidden, been adopted.

The Terms, at dhe rate ov a hundred guineas a year each pupil, prommise, not onely entertainment widh dhe Principal, a sepparate room to' each student, and evvery seccondary accommodacion, except washing : but a reggular (dhence compendious) cultivacion ov dhe Inglis, French, Lattin and Greek languages, az severally or jointly required ; ov such philollogy, az may truly dezerv dhe name ov Polite Larning ; by casting dhat grace over dhe manners, hwich, rubbing of evvery rudenes, impregnates urbannity ; and iz fairly entitelled humannity

mannity itself, az alone humanizing Man. Widh-
out dhis dhen, hwat iz man; since, widh it, he iz
but himself? Widhout it, hwatevver he iz, iz lost;
and widh it, hiz evvery power iz dubbelled. From
dhe aincients alone, facred or profane, and dhe few
modderns, hoo hav imbibed dheir spirrit, can dhis
hevvenly grace be extracted: and, duly digested, it
wil diffuze its benign influence, over evvery senti-
ment and evvery expreffion, evvery thaught and
evvery accion, evvery mocion, intellectual or cor-
poreal, dhat can dignify dhe nature ov man. From
so extensively-blessed effects, on dhe individdual,
and on society, it can hardly be denied an emmana-
cion ov dhat *wizdom, hwich commeth from abov*, from
dhe Fountain ov grace, and dhe Fahdher ov spirrits.

No wonder if fuch philollogy be dhe grait object
here; or if history, aincient and moddern, be a
systemattic object ov studdy. Time and place ar
dhe spheres ov human accion. A theory ov boath,
respectively distinguished thro' dhe Greek vails ov
Cronollogy and *Geoggraphy*, iz indispenfabel to' hoo-
evver wood sittuate and ascertain dhoze accions or
events, hwich history records in fucceffion, or pre-
zents in collatteral vew.

Dhe yong mind must not onely be furnished widh
knollege; she must be empowered to' digest it:
nor onely to' arraing with precizzion, but to'
judge

judge with propriety; and, by duly improoving dhe opperation ov oddhers, to' opperate herself.

Philosoffy dherfore, paffive and active, polittical and polemmic, morral and relidgious, must, in her evvery usefool branch, be imparted: so maturing hed and hart, taste and tallent, soll and boddy to-gueddher; into' dhe scollar, dhe gentelman, dhe peer, dhe cittizen, dhe patriot, dhe subject; dhe member ov Christ, dhe child ov God; and dhe inheritor ov dhe kingdom ov Hevven.

All dhis iz comprehended in dhe prezzent Plan: under dhe weight ov hwich comprehension, dhe projector might wel trembel; did not hiz experience, ov dhe past, embolden dhe future; and dhe blessing, with hwich, Provvidence haz crowned hiz umbel efforts, renew hiz reliance upon it.

Nor wil dhe terms (hwich may render dhe assortment select, yet suffiscent) be deemed high, by anny hoo confidder, dhat dhe mind opening to' dhe advantages she haz hiddherto' lost, and may soon looz for evver, must embrace dhem with an ardor propoarcioned to' dheir now appearing vallue, and to' dhe transient opportunity ov securing dhem; and so compas, by dhe fondest exercion ov her amplest powers, more in won year, dhan before, perhaps, in sevveral; nay, bestowing les pattrimony on invalluabel improovment, dhan she probbably wood
hav

hav *bestowed*, on dhe gaieties incident to' ripening age.

Far, howevver, iz dhis plan from dhe excluzion ov plezzure; hwich it means, indeed, merely to' promote; by promoting her, *hoos ways ar ways ov plezzantnes, and all hoos padhs ar pece*. But, az dhe tuiscion must be dezervedly succesles, hwich pretends to' minguel no plezzure widh proffit; won ov dhe principal objects ov dhe prezzent plan, iz, to' blend evvery delight, dhat can invigorate improovment; and so to' temper dhe passions ov a delicate period, towards dhe happy purposes, for hwich dhey wer guivven. Dhe diversions, dherfore, ov dhe town, must reliev even dhe joys ov dhe contry; and moddern entertainments wil not, prove dhe les exquisite, dhat dhe taste iz formed upon anticquity.

Enuf haz surely been prommised on dhe pecuniary terms. Sepparate artikels ar, dherfore, dhe languages and sciences, not before spescified; dhe boddily branches ov philossophy, named *matthemattics*, theorettic and practical, phyzzical (or nattural) and experimental; dhe fine arts, particcularly, *muzic* and *design*; nay, hware yet wanted, dhe nescessary art ov *writing*, and science ov *arithmetic*; az wel az dhe exercises ov *dancing*, *fencing*, and *riding*. For, hwile no needles expence wil be countenanced, to' person or to' parts; no attension wil be spared, dhat

can

can conduce to' dhe finnishin'g ov dhat master-piece,
dhe finnish'd man.

Dho various finnish'd men, in evvery quarter ov
 dhe world, be now dheir finnishers *glory and joy*;
 and, dho hiz manny years warfare, under dhe banner
 ov EDDUCACION, might apparently entitel him to'
 hiz discharge; he cannot think ov locking up anny
 tallents, hwich dhe Guivver ov all good may hav
 been plezed to' commit, and to' continnue, doutles
 for exercion; or ov quitting a poast ov onnor, if ov
 usefoolnes, hwile dhe Pubblic may hav occasion for
 dhe service ov

Kenzington,
Aug. 6, 1776.

JAMES ELPHINSTON.

At dhe same rate ov a hundred guinneas a year
 each, and widh dhe same accommodacions, For-
 rainers, or remote Brittons, may, widh unimagina-
 bel expediscion, acquire a theory ov dhe Inglish
 language; from him hoo alone haz investigated her
 principels, and demonstreated her Anallogy.

* Dhe anser actually made, not long ago, by dhe eminent Hed
 ov a cellebrated seat ov Edducacion; to' a no les eminent Frend,
 hoo had asked dhe Doctor, hwat propoarcion ov Scollars, hiz nume-
 rous Semminary might be suppozed, on dhe moast candid computa-
 tion, to' prommise.

Lectures

Lectures delivvered at *Eddinburrrough* and *Glasgow*,
by J. E. in 1779.

I. ON STRES;

or, dhe Enfoarcement ov Inglisb Speech.

DHAT alternacion ov labor and rest, hwich inviggorates and diversifies all natures exertions; must govvern dhe foarce and febelnes, ov all rascional found.

Monnosyllabels, repprezing, or referring to' persons, things, or opperacions; dhen petty circumstances, connexives, or oddher seccondary parts ov speech, may proov respectively strong.

Hwen monnosyllabels, by formacion or compoziscion, extend into' dissyllabels, trissyllabels, or oddher pollysyllabels; dhe strength ov dhe root or simpel wil nattuually communicate itself to' dhe oridginal or primmary part, ov dhe branches and dhe compounds. Az a word, ov two' syllabels, must be stronguer on won or dhe oddher; dhe foarce ov *chaste* or *bend*, remains to' *chasten* or *unchaste*, to' *bending* or *unbend*. Boath in compounds indeed and formatives, dhe speaker may occasionally vary dhe trokee or iamb, into' a spondee; az in anny occasional compound, like *goold-watch*; hwich may, according

cording to' design, becom an iamb, a trokee, or a spondee; dhat iz a weak and strong, a strong and weak, or boath strong: in oddher words, consequently, a short and long, a long and short, or boath long syllabels.

Az formative and compound dissyllabels, so primitive and simpel names; or dheir quallifiers, dhat form not encreasing degrees; lay dheir nattural stes on dhe former syllabel: dhus *pirate*, *private*. But, in dissyllabel adjectives, capabel ov forming degrees; dhe foarce iz apt to' fall on dhe latter, az dhe generating syllabel: exampls ar *sedate* and *robust*.

With parrity ov rezon, dissyllabel opperatives, or verbs, ly on dhe latter, or gennerating syllabel: az in *create*, *chastize*; *obey*, *delay*, *ally*, *attac*, *enfoarce*. Yet, strong on dhe former, ar *dally*, *ransac*, *perjure*, *injure*; and *conjure*, in dhe figgurative or jocular acceptacion; hwile, in dhe litteral, *conjure* joins duly *adjure* and *abjure*.

Dhe same analogy dherfore, dhat interchainges dhe sibbilacions ov noun and verb, in *use* and *uze*; transpozes, in dhe following, dhe emphasis (or foarce) widh like exchange ov clas: *convert*, *convict*, *confort*, *concert*, *contest*, *contrast*, *compact*, *collect*, *conflict*, *conduct*, *convoy*, *converse*, *confine*, *compres*, *impres*, and *insult*, *impoart* and *expoart*, *transpoart* and *transfer*, *agent* and *regent*, *accent* and *descant*, *concord* and *discord*, *digest* and *farwel*; widh evvery *tract*, *jeet*,
and

and *ment*, az *contract*, *object*, *torment*: so in dhe quallifiers *absent*, *frequent*, *gallant*, *compound*. Dhus to' *convert*, makes a *convert*; and to' be *absent*, iz to' *absent*.

By such contrast, dheze verbs enfoarce dhe latter part ov *rebel*, *record*, *produce*, *premise*, *presage*, *present*; and form dheir agents or accions, by shutting, az wel az enfoarcin, dhe former vowel, ov *rebbel*, *reccord*, *prodduce* (az *prodduct*); *premmise*, better known in dhe plural *premmises*; ov *pressage*, and ov *prezzent*, substantive or adjective; to' *present*, being a compound verb, implying onely to' *sent before-hand*. Dhus hav we, distinct to' eye, az wel az to' ear; in dhe three obvious classes, dhe verb to' *refuze*, dhe adjective *refuse*, equally strong on dhe latter; and dhe substantive *refuse*, shut by ennergy, on dhe former syllabel. So *diffuze*, dhe verb, differs from *diffuse* dhe adjective, but in dhe varied fibbilacion. *Profuze*, wer dhare anny such verb, wood az nattuallly join *diffuze*, az doz *profuse*, *diffuse*; and dhis *precise*, *concise*; az doo, in direct fibbilant, dhe nouns *close*, *dose*, *rise*, *use*, *abuse*, *excuse*; so contrasted to' dhe verbs, *cloze*, *doze*, *rize*, *uze*, *abuze*, *excuze*. *Glas* and *gras* lead into' dhe open vowel, az wel az depressive consonant, in *glaze* and *graze*; *path*, *bath*, *loth*, *cloth*, *froth*, *sooth*; into' dhe verbs, *padhe*, *badhe*, *lodhe*, *clodhe*, *frodhe*, *soodh*; dhe nouns depressin also dhe aspirate, before dhe pluralizing

pluralizing fibbilant, in *path*, *padhs*, and dhe rest. Dhus, like *cloth*, *clodhe*; *cloth*, *clodhs* and *clodhs*: a plural occularly distinguishabel from *clodhes*, dhe third singular ov dhe verb.

Ampel iz our distinctive power to' ear, eye, or boath; in *mace*, *maze*, *maiz* and *mays*; *baze*, *baiz* or *baze*, and *bays*; *face*, *phaze* and *fays*; *phraze* and *frays*; az ov clas, to' eye at least, in *chase* and *chace*, *practise* and *practice*. Nor doz edher, direct or depressive, tendency infringe dhe prerogative ov evvery Inglish word or assemblage, to' be capabel ov being employed, in substitucion, alike az a noun or az a verb.

Hwile dissyllabel substantives ar, distinctively, apt to' enfoarce dhe prior vowel; havving no formation ov dheir own, but dhat ov fibbiling plurality or appropriacion; dissyllabel adjectives, az wel az verbs, ar apt to' ly on dhe latter; dhoze to' be reddy for branching into' degree; az dheze, into' opperacion. Hence dhe audibel, dho invizzibel, distinccion ov *august* and *august*, *digest* and *digest*, *instinct* and *instinct*; ov dhe vizzibly, az wel az audibly, distinct, *antic* and *anteke*, *minnute* and *minute*, *secret* and *secrete*, *dezzert* and *dezert*. Dhe substantive *dezert*, az a depressive ov *dissert*, seems to' follow *disserv*; az doz *succes*, *succede*; like *accede* *acces*, and dhe rest; dho *prosces*, in law or kemmistry, differs from *proces* ov time, hwich draws duly its

foarce from *procede*. Dhe substantive *reverse* accompanies *revert*; but dhe adjectives *diverse*, *adverse* and *inverse*, admitting no formacion, az nattu rally oppoze or contrast dhe verbs *divert*, *advert* and *invert*; az doz to' *converse*, *dhe converse*; or to' *convert*, *dhe convert*. Dhe preppoziscion *traverse*, strengthens, like its French parent, dhe latter; hwile dhe verb *traverse* joins dhe adjective *transverse*, in dhe opposite enfoarcement.

Litteral or immediate formatives, or compounds, prezerv doutles dhe raddical or simpel vowel: az *clean*, *cleaner*, *cleaning*; *fine*, *finer*, *fining*; *know*, *knowing*, *know-all*; *shake*, *shaking*, *shake-down*. But dhe same harmonious precizzion, dhat retains dhe prior vowel ov *rebel* or *produce*, in *rebell*, *producing*, and dhe oddher immediate branches; nor les properly chainges it in dhe remoter prodgeny, *rebbel*, *prodduce*, and dhe rest; transmutes dhe open into' dhe shut vowel, in *clean*, *clenly* and *clenz*; *fine*, *finnic* and *finnical*; *vine*, *vinyard*; *know*, *knollege*; *shake*, *Shakspear*; and, hwile *braik*, *dhare* and *hware* continued virtually *break*, *dhere* and *hwere*, did reggularly form dhe compounds *brecfast*, *dherfore* and *hwerfore*; hwich, not being momentary composts, kept fairly dheir shut vowel, hwen dheir simpels varied dhe open.

So ezily doz Anallogy account for *spike spicnard*, *live livlong* (dho *lifeles*), *child children*, *kind kindred*; Christ,

Christ, christian, Christmas; for *Criste* (az *haste*) with *cristian, Cristmas*; and dhe like.

If Stres dhus naturally remain on raddical or primal parts; it no les naturally precedes formative, or seemingly formative, endings. Hence, before final *ish, ic, al, ar, it, y*, and dhe rest, dhe strong vowel in *Danish* and *Spannish, vainish* and *vannish, finish* and *finnish, Runish* and *punnish, Polish* and *pollish, foolish* and *foollish, garish* and *parrish, squemish* and *blemish, apish* and *snappish, slavish* and *lavvish; Brittish* (az *Brittain* and *Britton*), *Inglish, Scottish, Irish; challice, annise, ammice, pummice; pillage, dis-* *parrage, mannage, dammage, onmage, rummage, plumage; ravvage, savvage.* So *dramattic, poettic, crittic, pleurittic, narcottic, therapeutic; Punic, pan-* *nic, etthic, eppic, tradgic, commic, mimmic, or dra-* *mattical, poettical, and so on.* Simmilarly, *oral* and *morral, coral* and *corral, polar* and *scollar; doler,* *dollar* and *dollor; collar* and *coller, cooler, culler* and *cullor, manner* and *mannon, hammer* and *clammor,* *licker* and *liccor; liver* and *liuver; fever* and *seuver,* *even* and *seveen.* So *driver, driven* and *drivvel;* *levvel, evil* and *devvil; and so Mary, marry, anny,* *penny, bonny, bony, ivy, Livvy, pretty, citty, boddy,* *studdy; studious, tedious, hiddeous, inviddious, assid-* *duous, amphibbious, Polybbius; with nacion, comple-* *cion, devocion, constitucion; discredscion, ambiscion, viz-* *cion, cazzual, mannual, venial, venal; accompanied*

doutles by *nascional*, *devocional*, *constitucional*; *discrecional*, *ambiscious*, *vizzionary*, *cazzualty*; dho not by *venallity* and her fellows. For

Dhe stres ov pollysyllabels, dhus obviously falling by genneracion, compoziscion, or alternacion; dhe tendency ov pollysyllabbic nouns must be to' shut, az wel az emphatticize, dhe antepenultimate vowel ov abstracts, truly primitive az dheir seeming parents; and hwich, so leving dhe final vowel, secundarily strong, leve it dhe consequent *capascity* ov becomming, by poettic licence, primmarily so.

No wonder dhen if *prince*, *poet*, *dainger*, *envy*, *mischief*, *comfort*, *praetise*, *pursue*, *succede*, *pervert*, *devote*; *native*, *nature*, *conduce*, *subjoin*, *respect*, *remain*; *dally*, *ally*, *renew*, *enquire*, *compare*; *comprehend*, *constitute*, *addamant*, *ellement*, *moment*; form or lead to' like stres, *princes* and *princely*, *poetes* and *poetry*, (dho not to' poettic and poettical;) *daingerous*, *envious*, *mischievous*; *comforting*, *comfortabel*; *praetising*, *praetice*, *praeticabel*; *pursuing*, *pursuant*, *pursuit*; *succes*, *successive*, *perverse*, *devout*; *nativenes*, *nattural*, *conducive*, *subjunctive*, *respective*, *respectabel*, *remainder*; *dalliance*, *alliance*, *renewal*, *enquiry*, az *inquizzitive*; *comparrative*, *comprehensive*, *addamantine*, *ellemental*, *momentary*, so distinguished in stres, az in sence, from *momentous*.

From dheze, doutles, invariably descend *princesses*, *princely*, *princelines*; *daingerously*, *comfortably*; *successes*,

cesses, perversenes, and so on. *Practicabel* remains in *practicabelnes*; but dhe third vowel becoms totally febel, in dhe dubbel dactyl (twice a long and two' short) ov *practicabillity*. So dhe strong vowel ov *phyzzic*, dho remaining in *phyzzical*, chainges to' its contrast in *phyziscian*.

Dhe antepenultimate power supersedes evvery oddher, alike in *anatomy*, *anatomist*, and *annatomical*; hwich prezervs dhe strong vowels ov *anatommic*. Dhe parramount power equally transcends, in *mirrakel* and *miracculous*, *orrakel* and *oraccular*, *aurikel* and *auriccular*; nay, in *conversant* and *pursuivant*, az in *covenant* and *rellevant*; so in *confessor* and *successor*; notwithstanding dhe united effort ov *converse*, *pursue*; *convene*, *reliev* or *releve*; *successive* and *succes*; *confes*, *profes* and *professor*.

Ingenious, *ingennuous*, *continnuous* and *continnuual*, raddher countenance dhan preclude dhe antepenultimate ennergy ov *ingenuity* and *continuity*; az doz *contigguous*, dhat ov *contiguity*. Nattural az *nativenes*, iz *nativvity*; final strength but advances, from *devout* and *devote*, to' *devotee*. *Practiscioner* retains dhe power ov dhe suppozed *practiscion*; az dhe same power commands *inquizzitive* and *inquiziscion*; dho, by vocal coaliscion, dhe stres becom, in dhe latter, penultimate.

Widhout infringing dhe rights ov *chastize* and *advertize*, over *chastizing*, *advertizer*, and dhe oddher

native offspring; antepenultimate power extends unquestioned, over *chastizement*, and *advertizement*, like *divertizement*; az ov simmilarly forrain orrigin. Dhe same ennergy commands *indicate* and *indiccative*; *infinite* and *infinnitive*; *emperor*, *imperrative* and *comparative*; nay, bating dhe coaliscion, *imperial* and *imperious*.

Formative anallogy warrants antepenultimate power, in dhe litterally *comparabel*, *commendabel*, *acceptabel*, *admirabel*, *lamentabel*, and *repairabel*; dhat can be compared, commended, accepted, admired, lamented, repaired; but throws dhe daçtyllian stes a step bac, az in *memmorabel* or *elligibel* (dhat may be remembered or elected,) hwen *comparabel*, and its compannions imply, dhat may, or iz likely to' be compared, commended, and so on. Dhus differ audibly, az adversely, *comparabel* and *comparabel*, *commendabel* and *commendabel*, widh dhe rest; az possibly or probbably to' be compared, commended, and so on; hwile *repairabel* and *repparabel* keep distinct also to' dhe eye. But how peculiarly opposite in won semblance ar dhe litteral formative (ov *accept*) *acceptabel*, and dhe vague primmitive strong on dhe first, *acceptabel*! Dhe former may be preddicated ov pain; dhe latter, onely ov plezzure.

Dho forrain proppers gennerally submit, more or les, to' domestic Anallogy; dhe same combinacions wil often retain dheir oridginal enfoarcement. Strong
dherfore,

therefore, on the penultimate, as *Menelaus*, *Epaphroditus*; every *bulus*, as *Aristobulus*: so *Alcides* and *Aristides*. The English emphatic shutter settles the English stress, as such as *Parmenides* or *Pythagoras*. Penultimately strong as *Medea*, *Medusa*, *Penthesilea*, *Thalia*, *Hippodamia*, *Deianira*: *Thessalonica*, *Idumea* and *Idume*; *Laodicea*; *Pactolus*, *Azotus*, *Epirus*, *Thrasymenus*, *Prytaneum*, and others.

Englishly, on the dactyllian antepenultimate by *Perseus* and *Persius*, *Arcadius* and *Arcadia*; *Asia*, *Media*, *Mesopotamia*, *Adramyttium*; in all which, or the like, the vowels are apt to coalesce, into penultimate energy.

By origin differ, penultimately strong, *Museus* (originally *Musaeus*, with the diphthong, which our orthography, not needing, admits not) *Darius*, *Heracitus*; from *Theseus*, *Marius*; and *Democritus*, who Englishly demands to see as well as hear the antepenultimate shutter; which the original required not, more than did that of *Socrates*, or *Sophocles*, who Englishly prefers the shortened, to the long Greek vowel; while *Pygmalions* coalescence, on the contrary, prolongs the vowel of preceding enunciation.

II. ON STILE.

STILE, oridginally dhe instrument, came to signify dhe manner ov expression.

Three ar dhe requizites ov stile: purity ov thaught, purity ov expression, and purity ov picture; according to' dhe precept ov won ov dhe graitest masters in anticquity: *Let no corrupt comunicacion procede out ov yoor mouth; but dhat, bwich iz good, to' dhe use ov eddifying; dhat it may minnister grace unto' dhe hearers.*

Our comunicacion must dherfore first be incorrupt, seccondly be eddifying; and thirdly, be grace-fool, az sezoned widh salt.

Out ov dhe abundance ov dhe hart, dhe mouth speaketh; nedher from anny fountain can flow at wonce bitter wauter and sweet. If dhe hart be pure, it proovs a wel-spring ov life and grace; and, if dhe hart be corrupt, corrupt must be its emmanacion. *Blessed ar dhe pure in hart: for dhey shal see God.*

Dhey alone can see him here, az wel az herafter; dhey alone can be lighted by dhe lamp ov dhe LORD, or diffuze dhe wixdom, dhat commeth from abov.

Not onely dherfore from impiety and immorallity, must our orrator be free; but from dhe verry capacity ov tasting, much more, ov broaching, at

anny

anny time, or in anny manner, *jest*s dhat ar not convenient : jests, az far below dhe purity ov wit, az dhe purity ov relidgion.

Pure az dhe soarce, must be dhe stream. Pure az^r wauter, must be stile, from evvery twang ov its own ; nay, from evvery taste, but dhat, hwich rezon and dhe subject impart.

If dres must evver be suited to' dhe wairer ; dhe dres ov rezon cannot be too attentively adapted, to' hwatevver carracter she may vouchsafe to' clodhe.

Hence arize dhe various discrimminacions ov stile, according to' dhe varieties ov subject ; dhe different degrees ov dhe familliar, and ov dhe suppoarted stile. A purified mind, and a refined taste, can no more be in dainger ov sinking into' vulgarrity, dhan ov soaring into' bombast. Into' dhe latter indeed somtimes wil scollars, or pretended scollars, so unfortunately swel ; az to' communicate dhe contagion ov false solemnity, even to' familliar life. Dhus perceiv we, ov late years, dhe inundacion ov sollemn terms on dhe slightest occasions ; from dhe pedantic affectacion ov dhe tumid and obscure, hware sublime subjects require moast simpliscity and perspicuity ; vannity *loving darknes raddher dhan light, becauz her taste iz evil*. From such taste (or such tastelessness) seems to' spring dhe late tendency towards dhe total expulsion, ov Natures sweetest language ; not onely ov all meaning from compliment, and dhoze

G 5
expressions,

expressions, dhat dhe thoughtles blush not to' call *words ov coarse*; but ov dhoze endearing addressee *pappah*, and *mammah*, hwich Nature pours from dhe hart, before it can be corrupted; and hwich dherfore she pours nearly alike, to' speak her lov ov duty and truith, in all human language. *Fahdher* and *moddher* hav doutles dheir place and dheir time; but, not to' dhe excluzion ov dheir nattural preddecessors. Yet, hwile we prezerv dhe sweet simpliscity ov Nature, let us preclude betimes dhe grocenes ov rustiscity; hwile dhe infantine guiv way to' maturing appellacions; inexperience must acquire from example, stil more dhan from precept, dhe habbit ov addressing superior, inferior, and equal, in dhe nattural az adapted manner.

If dherfore children must not be deprived, ov dheir amiabel addressee to' dheir parents; dheze must not deny dhem dhoze dear diminutive names, hwich Nature so sweetly appropriates, til maturity claim dheir complecion. Dhus it is, dhat *Wil* or *Bil*, *Meg* or *Peg*, becom dhe plezing harbingers ov dhe sollemn *William* and *Margaret*.

Az, against dhe encroachments ov affectacion, we cannot be too garded; ov fascions oddher fantastic intruzions, we can scarce be suffisciently aware.

Mannȳ innocent terms and phrazes becom criminal, by dheir unnatural or immoderate employment.

ment. Som time ago certain geniusses descended to' a degree ov dhe figgurative, hwich oddhers term familliarly *cant*, or *jargon*.

Dhey found joy in dhe cunning cheat, called a *hum*; archnes, in dhe puzzel ov a *bore*; evverithing verry low, verry *high*; in shorth, evvery term archly oppozite to' cominon-sense or intelligibillity. And now dhat dhe old ideaes ar completely *scouted*, dhe aincient fantoms *Reason, Learning, Religion, Philosophy*, hav hiddherto seemed suffiscent to' *sport* dhe petty reallities ov *Rezon, Lerning, Relidgion, Phillossophy*.

Dho *acion*, Frenchly (but falsely) *ation*, be no formative ending in Inglis; dhare terminating onely accions impoarted; proudly az profoundly deal moddern pollitiscians in *colonisation, civilisation*, and dhe like *barbarisations*; hwich ar indeed az sterling, az, *flirtation, starvation, ruination*; but dhat dheze claim dhe stamp ov jocularrrity.

Population, in dhe sense ov pepelling, iz a similar favorite ov dhe poppulace; hoo knows not dhis to' be merely such a degree ov *depoppulacion*, az *privacion* ov *deprivacion*, or *poppulate* ov *depoppulate*; nedher ov hwich can couch also dhe oppozite idea.

Like chainge by like semblance undergoes dhe idea ov *phyzzical*; in dhe acceptacion ov *poppulous*, nay *poppular*, orrators; hoo, seldom dealing deeper

in Greek dhan in Lattin, cannot ezily conceiv
phyzzical no relacion ov dhe vulgar *phyzzic*, and
 dhe equivvalent onely ov *nattural*; hwence it coms
 dhat manny a *meddical* iz no *phyzzical* agent.

Such iz dhe Inglish litterature, dhat crowns dhe
 boasted eighteenth Century; hwich enjoying dhe
multifarious coruscations, dhat raddher *obumbrate* dhan
irradiate, dhe *novel ratiocination of the British Scho-*
lars! Hence it iz, dhat *usefoolnes* az *use*, ezines widh
eze, ar no longuer fwallowed up, but *absorbed*, if
 not *absorpt*, in dhe *feliscitous utillity* and *facillity*.
 No wonder if *debillity* accompany *senillity*, az faith-
 foolly az did *weaknes old-age*: all in dhe fallacious
 guize, ov *utility* and dhe like. But nedher *ility*, nor
illity, iz ov Inglish genneracion. Dho *civvil* and
servile appear to' form *civillity* and *servillity*; nay
gentile, *gentillity*; *genteel* can gennerate no abstract
 but *genteelnes*; nor *audacious*, but *audaciousnes*; hwile
 jargon wood fain introduce *audacity* (for *audascity*)
 az *capabel* adopts *capascity*, widdhout excluding dhe
 fair formative *capabelnes*. Yet, like *abel*, *abelnes*,
 and *abillity*; jocularrrity substitutes *capabillity*, *re-*
spectabillity, and dheir fellows. Wer *abillity*, like
abel, an Inglish terminacion, *form* wood produce
 widh *formabel formabillity*; *laf*, widh *laffabel laffabil-*
lity, and dhe like.

But, widhout pretence or semblance, ov aught but
 unlimmitted az unlicenced substitucion, iz evvery
 occupation,

occupacion, opperacion, capascity, abillity, pursuit, prospect, sphere, way, manner, and poor stile itself, recently absorbed in dhe darling line!

Language must dherfore guet free from evvery affectacion and heedles habbit, before it can be clear az wauter; nor can our comunicacion eddify, unles it be perspicuous. To' perspicuity it iz indispensabel, dhat our words be purely and obviously children, or lawfool members, ov dhe language; dhat dhey be employed, according to' her genius and iddiom; dhat dhey be arrainged, in dhe order ov nature; dhat dhey be chozen and constructed with such precizzion, az fairly to' convey no meaning but won; and dhat dhey be ov dhe precise quantity, az wel az quallity and arraignment, requizite to' convey such meaning.

Lawfool children, or legal members, ov anny language, can nedher be obsolete nor forrain; dhe former havving been justly cast out, and dhe latter nevver duly braught in.

But care must be taken, dhat Propriety grow not obsolete; dhat no cauz shal confound *hweddher* and *hwich*, *hwich* and *hao*, *hware* and *hwiddher*, *in* and *into*; *in* and *among*; so plurals and collectives, az *men* and *mankind**; comparratives and superlatives†, or anny oddher cognates, dhat ar not interchaingeabel.

Lastly,

Lastly, dhat our *communicacion* may not onely *edify*, but *minnister grace*; dhat it may hav all dhe charms ov ellegance, widh dhoze ov perspicuity and precizzion; it must be harmonious. It must then avoid all intergahps and collizzions, or harsh reppetiscions ov sound; hwich, eskewing alike evvery quaintnes and carelesnes, each defect and exces, must, by ezy adaptacion, be rendered plezing to' dhe ear; if we mean dhat our sense shal opperate fool influence on dhe mind.

Dhat expression becom, in all respects, adapted to' subject and carracter; it may be wel imadgined, nor must evver be forgotten, dhat, in evvery language, poetry haz won stile, and proze anoddher. A short sketch may dherfore yet be boren ov poet-
tic † gender, poettic § diction, and poettic || licence. With a few hints concerning ** dhe obsolete, dhe †† forrain; and, dhe graitest ov all daingers, dhe ‡‡ redundant; widh a concluding endevvor to' ascertain perfet ||| Stile, dhe subject may be briefly completed. ✎

* *Princ. Ing. Lang.* II. 39. † 433. ‡ 388. § 424.

¶ 439. ** 456. †† 464. ‡‡ 470. ||| 476.

III. Dhe System ov LANGUAGE, and Science ov GRAMMAR.

I. ETTYMOLOGY, or dhe PARTS ov SPEECH.

DHE theory ov anny language must exhibbit, first, dhe hoal system ov her sounds and dheir repprezentacions; so far az such system may be independant ov dhe parts ov speech; nay, ov dhe laws ov poetry. But, az demonstrative orthoeppy, and its picture orthoggraphy; or, in plain Inglish, dhe propriety ov speaking and writing, must, in all tungs, much depend on a knollege ov dhe parts; dhe parts ov evvery speech, soon az rendered expressibel, must be demonstrated in dheir order.

Nor iz it nescessary here to' poot som in mind, or antiscipate to' oddhers, dhat things being dhe objects, hwich meet our attension; and proov dhe matter ov thought, hwich paints dheir idea's; dheir names, essencial and accessory; or NOUN, substantive and adjective, must furnish dhe first kind, in its edher species, ov words to' be elucidated by Anallogy.

Dho moddern diccions admit not, like dhe ancient, dhe accident ov *case*, az not varying dheir nouns by terminacion; noun substantive, at least, haz in evvery language, dhe variacion ov *number*; and,

and, by significacion alone, az in ours, or, by significacion and terminacion, az in oddhers, dhe discrimminacion ov *gender*. Noun adjective, indeed, admitting widh us, fomhwat peculiarly, nedher gender; nor, except in two' * instances, number; forms in ours, az in dhe aincient diccions, encrefing *degree*, hwarevver dhe adjunct idea can be augmented. Som languages, like dhe French, allow dheir adjectives no comparrizon or gennerative chainge ov degree, and form no more encrese dhan diminucion. But all tungs may compound boath, and must dhe latter, az a les or graiter privacion ov degree. Ov certain genneral comparratives, hwich ar, in all diccions, adoptive, dhe French borrows three † from dhe Lattin parent.

If Rezon be dhe ruler, az she doutles iz ov language; she can nevver smile on dhoze, hoo wood render each distinct *species*, or sort, a sevveral part ov speech. To' dhis onnor wood som refiners erect dhat moddest az merritorious, insepparabel introducer, hwich presents noun substantive in a deffinite, or an indeffinite, aspect; and hwich iz dherfore, widh az much propriety, named *artikel*; az dhe consonants, or confounding letters, ar, from dheir grait duty ov articulating, or moddifying dhe vowels, denomminated *articculacions*.

But, az no tung can hav more or fewer parts dhan anny oddher; dho dhe common attributes, ov
adjective,

adjective, did not proov dhis to' be won; its being found in som languages, and not in oddhers; won genius implying hwat anoddher must expres; evinces, dhat artikel iz no indispenfabel part ov human speech. In dhis various power, haz Anallogy allowed but won artikel to' dhe Greek, and dhe same to' dhe French; hwich finds, in substitucion, dhe oddher; to' dhe Lattin tung, nedher; and, to' dhe Inglifh, boath.

Names, genneral or particcular, termed uzually propper and appellative, wood cloy, repeated az often az dheir ideaes occur: NOUN substantive haz dherfore moast commodiously, and moast plezingly, in all tungs, substituted PRONOUN. Dhis happy substitucion and dellicate interchainge, in its admirabel, but always demonftrabel, variety; graiter in moddern, az more needed, dhan in aincient dialects, coms confequently next to' be unfolded.

But name, in perfon or in proxy, implies always exiftence, and intimates opperacion; in, on, from or by, itfelf. Hence dhe various claffes and moddifications ov VERB: dhat effencial part ov language, hwich fpeaks dhe *word*, on hwatevver *iz*, *doz*, or *iz don*; hwich dherfore preddicates reft or mocion, unites idea's in appozifcion, connects fubject widh object, diftinguifhes comunicacion from acceptance, and carries cauz into' effect: dhat part, hwich, adapting itfelf to' dhe three poffibel perfons

or

or performers, won or more, ov active, passive, or medial preddicacion; dhe addresser, dhe addressee, and dhe preddicating or preddicated subject; forms or compounds dhe mood, or mode ov opperacion; hwedher indeffinitely articculated; dhat iz, exhibbited; or deffinitely indicating, subjoining, or enjoining; in dhe prezzent, past, or future time.

Name, or noun, haz doutles its variacions and substitucions, more or fewer in different tungs: but dhe opperative or preddicative must be dhe part dhat requires, and dhence finds, far more moddificacion dhan anny oddher, or dhan all dhe oddher parts ov human language. Dhe variety ov verb, however, differing no les in dhe various systems ov speech, haz dhe appearance ov progressionally dwindelling from dhe Greek to' dhe Inglish tung. Greek verb expressed in three *voices* or forms ov utterance, *active*, *passive* and *medial*; dhat iz, opperating or communicating, receiving or acted upon, and dooing nedher, in dhe middel state ov mere mocion or quiescence, hwat Lattin verb couches in two'; somtimes interchainging dheir native powers, and admitting neutrallity in edher form.

If dhe moast gennerative dialects ov anticquity made so grait, az nattural, use ov compound verb; ov dhe evverihware implied, hware not expressed, auxilliary ov existence, or subsistence (so truly dhe *substantive* verb) with a verbal adjunct, preddicating

or

or preddicated, in dhe prezzent, past, or future time; and dhat named *particippel*, az partiscipating dhe nature at wonce ov adjective and ov verb; we need not despize moddern verb, az defective; becauz it compounds dhe equivvalence, widhout dhe formacion, or name, ov edher passive or middel voice. Nay, ours can, by composicion or rezzolution, hwat her sisters pretend not; speak her liberty, no les dhan ritchnes, in clodhing, on familliar occasion, active idea in amplified insted ov active form.†

Voices dhus various, in various tungs, moods and tenses, or modes and times, may wel admit anallogous variety. Dhat like modes ov thaught must produce like modes ov expreffion, iz no surer, dhan dhat som dialects may form half a dozen ov moods; and oddhers, hardly half dhe number: for equivvalence springs here too by substitucion. Az won tung may compound, hwat anoddher forms; won may couch, in genneral clodhing, particcular moddificacions ov mood or tense; hwich anoddher ascertains by appropriated formacion. Dhus, in anny mood, can time be but past, prezzent and future: yet certain languages may discrimminate dhe gradacions, not onely ov dhe first, but ov dhe two' oddher periods; hwile som languages, az ours, seeming more dhe children ov nature dhan ov art, distinguish by formacion, dhe two' onely sorts our own;

own; and compoze, by auxilliarie, with dhe theme or particippel, futures, condiscionals, az wel az preter-imperfets, preter-pluperfets, aorists, and oddher terms; stil les intelligibel to' a tung, hwich spurns alike needles tenses and dheir names.

VERB formative descends, dherfore, thro' dhe foar tungs, by dhe following scale. Dhe Greek haz three voices, or modes ov speaking opperacion; dhe Lattin, two'; dhe French and dhe Inglis, won.

Dhe Greek forms six moods, dhe Lattin five, dhe French foar, and dhe Inglis three.

Dhe Greek excedes, in tenses, dhe Lattin; dhe Lattin dhe French; and dhe French, dhe Inglis.

Dhe Greek, in verb az in noun, requires three numbers; two' sufficing dhe three oddher tungs.

Persons can, in no tung, be more or fewer dhan three: dhe addresser, dhe addressee, and dhe subject.

Indispensabel dhen to' all tungs, iz dhe formacion ov, at least, two' tenses; dhe *prezzent* and dhe *past*; three moods, dhe *infinnitive*, dhe *indicative*, and *particippel*; and won *voice* or genneral form, dhe active: all else may, az in Inglis, be amply supplied, by substitution or compozicion. Dhe les, dherfore, anny language boasts ov formative variety; dhe more it ritchly draws, from dhe soarces ov supplement. And so ar accounts ballanced, in evvery
part

part ov speech: Anallogy, dhe queen ov language, dispenses to' each diction, its carracteristic graces; and hwat she finds fit to' deny in won way, she iz fond to' supply in anoddher.

Dhe three variabel az principal parts ov human language; oridginally two', dhe effencial and operative; or *noun*, widh (first widhout) its proxy *pronoun*, and *verb*; annalyzed and ascertained, in evvery accident and moddificacion; dhe foar invariabel becom dhe objects ov, at first, perhaps les difficult, but dhen, no les dellicate enquiry. Not dhat, hware Anallogy lights, dhare can remain difficulty: but, dhe seccondary clas, being onely *circumstancial*, *modifficative*, *conjunctive* or *incidental* to' dhe primmary, can no more admit dhan require variacion ov dhe partikel. Yet abundant iz dhe variety, and indispenfabel dhe discuffion, ov dhe foar invariabel parts; on dhe knollege and use ov hwich, dhe precizzion and propriety ov speech, dhe more impoartantly, az often imperceptibly, depend.

Nor iz dhe first ov dhe latter clas, absolutely widhout variacion. Dhis, quallifying verb, az adjective substantive, must anallogously claim in all tungs, hweddher by formacion, substitucion or compoziscion, dhe degree ov mezzure. If won dherfore be not unaptly denomminated *adnoun*; dhe oddher iz, widh no les aptnes, named *adverb*; circumstanciating opperacion in dhe foar grait prediccations,

ments, ov *quallity*, *quantity*, *time*, and *place*. But, hwile dhe adverbs ov aincient languages form generally dheir pozzitive and superlative, from dhe same degrees ov dhe respective adjectives; and borrow dhe neuter ov dhe comparrative adjective, for dhe comparrative adverb; hwile dhe French, except in three adjectives § and foar adverbs, || compounds, not forms, dhe degree ov anny quallifier; Inglisb adverb can form from boath, at least encreasing degrees, az much az Inglisb adjective.

No parts, in anny structure, ar more nescessary, or more nice, dhan dhoze, dhat reciprocally adjust and combine dhe materials, or dhe poarcions ov dhe symmetry. No part ov speech dherfore iz nicer in its nature and use, dhan dhat partikel; hwich, prefixed to' noun, pronoun, or verb; somtimes, elliptically, to' adverb; sittuates, directs, appropriates or conveys person, thing, accion, or circumstance.

Hence PREPOZISCION points, in moddern tungs, dhat varied state ov noun, hwich dhe aincients ascertained by terminacion.

If *prepoziscion* be so butifool a link ov human language; how essencial iz dhat part, hwich also speaks its office, in dhe term CONJUNCCION! Conjoin it doz indeed, az coppulative, conductive, comparrative, suppozzitive, or exhibbitive, respectively all dhe oddher parts; nay absolutely, all dheir combinations;

cions; not onely ov words, but ov dheir assemblages.

Among dhe seven parts ov human speech, hwich som wood dilate to' abov a doozen, so might az wel to' a hundred; and oddhers wood gladly reduce, if not to' fewer, to' three; ** dhe instantaneous, and foarcibel az feeling child ov universal nature, and dhence uncombinabel widh dhe children ov art; iz common to' all tungs, az to' all harts; and, in dhis carracter, wood be darkened by elucidacion. INTERJECCION howevver claims in evvery language, a seccondary clas ov simpel or compound, adoptive or substitucional, variety.

But, hwile all dhe parts hav dheir substitucions, in evvery language to' be exhibbited; dhe English haz not onely dhe distinct parts and proxies, common to' all language; but, by spurning, in her voccabels, dhe restraint ov terminacion, she asserts substitucional power, propoarcionably beyond dhe oddher languages. Dhus haz she dhe undouted, almoast exclusive, privvilege ov occasionally employing anny part, or assemblage ov parts, edher az a noun substantive, or az a verb.

Dhe roots exhibbited and explained, az principals, and az proxies; dheir *ramificacion* and *compoziscion*, or dhe formacion ov dhe derivvatives and compounds, in each respective diction, accomplishes dhe plan ov ETYMOLOGY.

Indispensabel

Indispensabel iz it indeed, howevver uncommon it be, for evvery student ov language, to' know, how, in all tungs, noun substantive forms dhe six grait branches ov *diminnutives*, *augmentatives*, *collectives*, *abstracts*, *accions*, and *agents*; how noun adjective its *diminnutives*, *collectives*, and *appropriatives*; and how verb becoms *diminnutive*, *intensive*, *frequentative*, *inceptive* (in som, *desidderative*) and *communicative*.

Dhe compoziscion and substitucion, ov each respective diction, iz ov no les obvious moment to' each reader and writer. Nor iz perhaps anny modern system ov speech happier, or more copious dhan our own, in dhe formative, compozzitive, and substitucional powers.

• *Dbis* and *dhat*, hwich form *dbeze* and *dboze*.

† *Meilleur*, *pire*, and *moindre*; from *melior*, *pejor*, and *minor*.

‡ Az to' *be dooing*, for to' *doo*.

§ *Meilleur* better, *pire* worse, *moindre* les.

|| *Mieux* better, *pis* worse, *moins* les, *plus* more.

** *Noun*, *verb*, and *partikel*.

II. OV SYNTAX OR CONSTRUCCION.

HWAT ETTYMOLLOGY haz prepared, SYNTAX combines: hoo, ov dhe parts wel digested, teaches to' annalyze, and to' form a sentence;

tence; hoos it iz to' discloze dhe art ov construing,
 if not constructing, alike dhe umbel proze and dhe
 lofty rime, by vertue ov dhe two' madgic words,
 CONCORD and GOVVERMENT.

Widhout entering into' a discussion ov edher
 comprehensive term, it suffices here to' say, dhat
 dhe Syntax, or combinacion ov materials, in anny
 language, must be so imparted, az to' leve dhe ler-
 ner in dhe capascity, first, ov annalyzing or resol-
 ving dhe best-compacted structure; and dhen ov
 rearing, widh seleccion, ellipse, order, congruity,
 and ellegance, in such manner, each period and par-
 agraph, dhat notthing can be added, abated, or
 altered, widdhout dettriment to' dhe fabbric.

III. OV PROSSODY or VERSIFICACION.

ORTHOEPPY and ORTHOGGRAPHY, ET-
 YMOLOGY and SYNTAX, clearly and com-
 pletely demonstrated; naught iz wanting to' dhe
 litterary System, but dhe doctrine ov PROSSODY or
 VERSIFICACION. Nor let dhis be fancied an art
 usefool onely to' Poets. Widhout dhe knollege
 ov *quantity* and *stres*, we can read nedher verse nor
 proze; and, widdhout dhe authorrity ov verse, can
 nedher quantity nor stres be ascertained.

On *stres* must syllabbic quantity, or dhe length and shortnes ov vocal power, in evvery tung, graityly depend; az, on dhe oddher hand, wil demonstrative quantity considderably reggulate *stres*.

Greek and Lattin quantity iz to' be investigated and fixed, by *declension* and *case*, *conjugacion*, *mood*, and *tense*; *cremment* and *terminacion*; *derrivacion*, *compoziscion*, *contraccion*, *poziscion* (or *combinacion*), and, dhe last recoarse, *authorrity*. Dhat *stres*, hwich rules quantity so much, in moddern anallogies, must be settelled by clas, or part ov speech; by derrivacion, *compoziscion*, *construccion* ov dhe letters, or sittuacion in dhe word; before it be demonstrated also by *authorrity*. By *stres* iz obviously ment, dhe emphattic or enfoarced syllabel; and from dhe alternacion or intermixture ov strength and weaknes; hweddher parents or children ov length and shortnes, in litterary structure; az ov light and shade in design, all harmony must flow.

Stres nevver implying accent, more dhan accent *stres*; it may seem somhwat strainge, dhat dhe term *accent* shood, in our language, be vulgarly ized for *stres*. All tungs hav accent; hwich means nedher more nor les, dhan dhe rizing or falling, or boath, ov dhe human voice.

Hence haz accent been denomminated *acute*, *grave*, or *circumflex*; and hwen, in proces ov time, analogy

logy sufficed not to' ascertain it; certain orthographies, az dhe Greek, hwence dhe French, and in som sittuacions dhe Lattin, came to' superscribe dhe oblike lines, or dheir combinacion, for dhe guidance ov dhe reader. But, hwaraz dhe Lattin haz nevver properly adopted dhe acute (') symbol; dhe Inglissh nevver admitted anny oddher; nor dhat, but in vocabbularies, diccionaries, or (widh more obvious signifficance) *word-books*, to' mark dhe feat ov emphasis or stres; a feat, verry different from dhat ov dhe acute accent; hwich, in all languages, lies more nattu rally on a shor t, az febel, dhan on a long or strong vowel.

Widh poettic language, must poettic gender be peculiarly settelled by Inglissh Anallogy; hoo, unfettered by terminacion, haz dhe happines, hwich non ov her sisters pretend, ov knowing gender, not by rote, but by rezon.

Hwile evvery kind ov verse must be mezzured by *feet*; nor dhe feet more adapted to' dheir *mezzures*, dhan dhe mezzures to' dheir *stanza*; hwile evvery possibel harmony ov thaught, iz to' be promoted by evvery possibel harmony ov expression; verse and proze, made up ov like, not always dhe same materials, moov, widh like feet, dho in different mezzures; and in figgures, common to' dhe orrator and dhe poet; each claiming howevver libberties, peculiar to' himself; but dheir libberties,

like all oddher libberty, to' be allowed, must be evinced legal; and, to' be maintained, must be clearly bounded.

So bounded by dhe sketch, hwich opens at least dhe OUTLINES ov acces to' anny LANGUAGE; particcularly, to' dhe foar in question: Outlines, ezily so filled az to' introduce, widh unimadginabel expediscion, dhe rascional and investigating mind, to' dhe knollege ov hwatevver excellence haz been or iz conveyed, in speech or in writing; and to' dhe consequent happy power ov pursuing, nay, in due time, ov pozeffing it.

IV.

A

LECTURE ON LANGUAGE,

OR

DIGEST OV DHE CLASSICS;

Delivvered at LONDON in 1777 and 1778;
at EDDINBURROUGH and GLASCOW, in 1779:
By JAMES ELPHINSTON.

LANGUAGE, being dhe vehikel, and characteristic ov rezon, must proov dhe first object ov rascional cultivacion. Dho speech be dherfore

fore common, az understanding, to' mankind; its mode and repprezentacion must hav graddually varied, az nacions multiplied; and nescessarily diverged, from mans first habbitacion.

Hence aroze dhat diversity ov dialects, hwich, nevver perhaps totally dissimmilar to' each oddher, became progressively distinct, az tribes and genneracions; and, like dhem at length, mutually unknown. Dhis diversity, far from being dhe offspring ov confuzion, prooved dhe parent ov various order. Each pepel distinguished itself, by dhe dialect it formed; and each dialect roze into' a system, reggular az dhe first. All languages dherfore, moast or least polished, hav sufficed to' dheir respective employers: for all tungs, speaking dhe same common-sense, must require dhe same grait parts; and admit, howevver different, som correspondent analogy.

Widhout entering into' a discussion, ov dhe more or les primmitive eastern tungs; our primmary biznes iz widh her, hoo sprang erliest from dhem; hoo, by her central sittuacion, and prolific nature, became parent, not onely ov az manny languages, az she enlightened provvinces; but ov dhe principal tungs, dhat now charm Europe, or eddify dhe western world.

Dhe Celtic dherfore, dhe Teutonnice, dhe Slavonic, or oddher aincient nordhern tungs, ar forrain to' dhe prezzent purpose; az dhe Hebrew, dhe

Arrabic; or dhe Chineze. Widhout disparragement to' languages, hwich hav reigned from dhe beguinning, or almoast dhe beginning, ov dhe world; and hwich hav rezounded, or doo rezound, over so vast regions ov dhe globe; dhe Hebrew, and dhe Greek, must be allowed dhe mediate, or immediate, soarces ov our knollege; and dhe channels, thro' hwich must flow dhe temporal, az wel az eternal, feliscity ov man.

To' attempt, howevver, a preliminary sketch ov dhe Hebrew Classics; historric, didactic, prophetic or poetic, might perhaps be pardoned; wer our plan to' be crowned widh dhe analogy, ov dhe prior sacred language. But, hwile dhat awfool Code contained all dhe classics, ov a tung to' be hoally divine; dhe simpliscity ov dhe evvangellical and epistolary authors ov dhe new code, hwich doz but foolfil and complete dhe former; introducing often Hebraic sublimity, from Hebrew soarces; waz chozen by unerring Wizdom, to' convey transcendant Truith, in dhe dhen moast genneral ov contending tungs, dho verging to' its decline. Dhe various impoartance ov subject, no les dhan dhe ezy variety ov stile, renders dhus dhe *Greek Testament*, az it iz commonly called, dhe introductory classic to' dhe Greek language.

Did dhe Greek, like dhe Hebrew, pozes dhe sacred code alone, it wood analogously reward dhe labor

labor ov dhe lerner ; az, on dhe oddher hand, did dhe soarces ov salvacion bles anny oddher language ; dhe Greek might boast historians, philossophers, orators and poets ; anny won ov hoom wood amply compensate dhe pains, ov investigating her analogy.

Suffice it to' mension won or two' ov each clas : First dhen, *Heroddotus* ; hoom TULLY stiles dhe fahdher ov history ; littel suspecting dhat dhe historian he dhus vennerates, began but about dhe time, dhe Hebrew historians ended. Hweddher dhe manners ov certain barbarous naciones ; uncooth perhaps, or scarce known to' contemporaries ; hav, in dhe coarfe ov ages, rendered dhe narratives or anecdotes, ov dhe moast accurate, and moast faith-fool, investigators, increddibel ; or hweddher manny crittics, unfurnished with arguments, and unenlightened by candor, hav been fond to' term fabbulous, relacions dhe moast sacredly true ; it must be owned dhat, for verascity, HERODDOTUS haz not been so famed ; edher az DIODORUS, dhe Sicillian, hoo travvelled over grait part, boath ov Asia and ov Europe ; dhat, by surveying each contry, and conversing with each pepel, he might make himself more master, ov dheir respective story and manners ; nor les ov dhe extent, sittuacion, and all else he waz to' describe ; or az dhe penman ov dhe Peloponnesian war ; hoo, in order to' doo it and himself

justice, engaged, by considerabel rewards, certain soldiers, boath Athenian and Lacedemonian, to bring him dhe moast authentic accounts ov hwat dhey had seen, herd, and don; dhat, comparing dhoze ov frends and ov ennemies, he might com to digest dhe truith. Nor waz he more dextrous in discovering it, dhan admirabel in its communication: if we may judge with DEMOSTHENES, hood THUCYDDIDES over and over, until he had got him truly by hart. So iz dhe sage GALEN said to hav conned dhe goolden verses ov PYTHAGGORAS; dhat he might dispense dhem, az specifics, to hiz patients.

Dhus did dhe excellent in various classes, form each oddher. For, how kind soevver Nature had respectively been; by dint ov applicacion it waz, dhat DEMOSTHENES became so powerfool, and ISOCCRATES so sweet, an orrator.

Ov dhe philossophers, hweddher PLATO be more sublime, or ARRISTOTTEL more acute; scarce hav crittics been acute enuf, to decide. Dho master and scollar may somtimes, az in dhis case, be introduced; not onely in company, but in competiscion; into nedher haz HIPPOCCRATES, dhe fahdher ov phyzzic, or HOMER, ov poetry, dained to descend, widh dhe moast renowned ov dheir scollars or children, in dhe same language. Such masters indeed must hav produced parragons in oddher tungs,

if

if not in dtheir own. In dhat language and empire, hwich aroze on dhe ruins ov dhe Grecian, geniusses aroze in like manner; hoo gloried, first to' immitate, and dhen to' emmulate, dhe brightest glories ov Grece.

Endles wer it to' enumerate, az almoast impossibel to' appraiz, dhe Roman historians, orrators, and poets; philossophers wer dhey all. Yet instance we must, in a few: how butifool, yet how different, ar dhe copious LIVVY, dhe sentencious TASCITUS, dhe laconnic SALLUST; nay, dhe simply-ellegant CORNELIUS NEPOS! not to' menfion dhe concise heroe-umbler SÜETONIUS, dhe diffuse heroe-amplifier CURSIUS, or oddhers ov seccondary name.

If dheze challenge so formidably, HERODDOTUS, THUCYODIDES, PLUTARC, and LAERCIUS; how doz CISCERO unite and improov all dhe strength and harmony, ov all dhe Grecian orrators! Nor knew he a rival in *Room*, except dhe matchles JULIUS. Az TULLY nevver dredded anoddher; so CEZAR must hav feared CISCERO, more dhan he evver cood POMPEY. But *Pompey* and *Ciscero* had he to' combat togeddher, in dhe unequalled XENOPHON. Manny litterary obligacions hav we to' dhe illustrious Greek; to' dhe imperial-Roman, more perhaps dhan we know. But evvery los leves som follace. Dhe graiteft in various departments, may be unequal in won. Dhe commander found dhe

commentator ; but dhe orrator implied not dhe analogist. Hwile dhe *Commentaries* remain in sacred prezzervacion ; ov dhe *Anallogy* we may judge a littel, by dhe fragments. Yet dhe fragments we hav, ov Cezars crittical enquiries, make us wonder les at dhe ellegance ov hiz *Commentaries* ; and evince dhe soldier az ambiscious to' conker hiz language, az dhe scollar to' be dictator ov mankind.

To' *Homer*, *Hesiod*, and *Theocritus*, doo we ow, dhe simpel, accurate, exalted, melodious, labors ov *VIRGIL* ; hoo showed, by dhe use he made ov hiz moddels, at wonce how littel he needed, and how much he dezerved dhem.

To' nature and to' genius, to' high pollish, and good company ; more dhan to' *Pindar*, *Anacreon*, *Alceus*, *Sappho*, or anny oddher, ar we beholden for dhe wit, dhe tendernes, dhe morallity, dhe ellevation, ov dhe focial and sublime, dhe adventurous and instructive, *HORRACE*. Dhat *Flaccus* and *Maro* contribbuted highly to' dhe excellence ov each oddher, might be wel conceived from dhe happines ov dheir mutual attatchment ; did we not superiorly know, dhat, az *iron sharpeneth iron, so doth a man sharpen dhe countenance ov hiz frend*.

OVVID, hoo, always in tendernes, often in sublimmity, equalled edher ov hiz frends, waz much dheir inferior in prudence ; nor cood he dhat endaingered, or spoarted widh dhe morrals ov dhe public,

blic, be much at eze, or in safety himself: a remark no les applicabel to' all hiz three masters CATULLUS, TIBULLUS, and even dhe Roman CALLIMACUS, PROPERCIUS.

Horraces morral vein descended to' PERSIUS and JUVENAL; hiz merry to' oddhers: but hiz merry and hiz morral vein revived widh new powers, in dhe oridginal, universal, and exhaustles, spirrit ov dhe beaming MARSIAL.

Ov mimoggraphers, ov addage-monguers, we need not dhe authorrity ov *Cezar*, for holding PUBBLIUS incomparably dhe first: but, dho PHERDRUS much improovs dhe fabbulist he versifies; hiz broddher-iambics, PLAUTUS. and TERRENCE, howevver, variously cellebrated in translation, imitation, or exhibiscion; doo littel else (if dhey doo not worse) dhan evince, dhat, in dramattic poetry, dhe Lattin tung haz been les fortunate, edher dhan dhe Greek, or even dhan som descendant languages.

Hwile we deplore dhe fate ov SENNECA and LUCAN; hoom not a *Nero* cood deprive ov immortallity; az we must onnor *Ptollemy Philadelphus*, for dhe authors ov dhe SEPTUAGINT; *Augustus* and *Mecenas*, for HORRACE and VIRGIL; *Titus* and *Domiscian*, for MARSIAL; widh hiz frends SILLIUS *Itallicus*, VALERIUS *Flaccus*, and oddhers; az *Bassian Carracalla*, for OPPIAN; so must we

Zenobia, for her and our sublime master LONGINUS; *Gracian*, for hiz and our sprightly master AUSONIUS; and Philosophy, for her consolacion to' dhe ellegiac martyr BOETHIUS, For, by dhe beams ov Pattronage, howevver effulging, haz Genius, in all tungs and times, been enlivened; and, by dhe beams ov Genius, so kindelled, haz Pattronage evver shon widh reflected glory.

Thro' hwatevver channels, and by hwatevver impulse, dhe various streams may hav flowed, from dhe Fountain ov Light; dhe contemplacion ov constellated Anticquity, cood not but fire dhe feeling soll ov our crittic bard: nor can we, but pauz a moment; to' partake hiz manly, dho yoothful annimacion.

“ Stil * green widh bays, each aincient altar stands;
 Abov dhe reach ov sacrilegious hands:
 Secure from flames, from envy's fiercer rage,
 Destructive war, and all-involving age!
 See, from each clime, dhe lern'd dheir incense bring!
 Hear, in all tungs, consenting *Pears* ring!
 In praiz, so just, be evv'ry voice combin'd,
 To swel dhe genral corus ov mankind.

Hail, bards triumphant! born in happier days!
 Immortal eirs ov universal praiz!
 Hoos onnors, widh encrese ov ages, grow;
 Az streams roll down, enlarging az dhey flow.

Nacions,

Nacions, unborn, yoor mighty names shal found;
And worlds applaud, dhat must not yet be found.

Oh! may som spark ov yoor celestial fire,
Dhe last, dhe meanest, ov yoor sons inspire!
(Hoo, on weak wings, from far, pursues yoor
flights;

Glows, hwile he reads; but trembels, az he writes)
To' teach vain Wits, a science littel known;
T'admire superior sence, and dout dheir own.

After dhe dreary interval ov abov a thouzand
years; dhat seemed to' hav berried in dhe insensi-
bility ov obliivion, evvery aincient birth ov intel-
lect; hwen Huns, Goths, Vandals, Sarracens, and
Scythians; or Normans, ov hwatevver denommi-
nacion; had so variously overwhelmed and dilaf-
cerated dhe empire ov Room; from its ruins at
length aroze (in dhe coarfe ov dhat benign direc-
cion, hwich we see suffsiciently to' adore) dhe em-
pires, kingdoms, and oddher states, dhat, widh such
dignity, diversfity, and combinacion, replace dhe
Roman monnarky.

Widh new nacions graddually sprang new lan-
guages: from dhe Lattin, mutilated, and mingled
widh invading dialects; dhe Itallian, dhe Spannish,
and dhe French; from evvery soarce, aincient and
moddern; az impoarted by science, invazion, or
commerce; dhe copious and concise, dhe melliffluous
alike and energettich, Inglish tung.

Hwat

Hwat tung cood remain barbarous, dhat boasted a PETRARC, a BOCCALINI, a GUICCIARDINI, a DANTE, an ARIOSTO, a TASSO, or a METASTASIO? hwat tung speaking by CERVANTES, or founding by CAMOENS?

Nor can we but admire dhe progression ov dhe French language, from dhe time ov dhe ingenious, dhe lerned, dhe indefattigabel HENRY STEVEN; hoo, abov two' hundred years ago, waz fond to' trace dhe alliance between dhe dhen forming French, and hiz adored Greek, tung. With proggres, almoast az amazing az accountabel, doo we see dhe French diction spring, sparkel, and purify, by dhe ingenuity and industry, ov RABELAIS and MONTAGNE, MALHERBE and BENSERADE, VOITURE and BALZAC; ov HUET and MENAGE, dhe GELLIUS and ERASMUS ov dheir age: hoos own works mutually ascertained dhat Anallogy, hwich Genius and Larning, pattronized by Power, reduced to' Academmic standard.

Under a LEWISSES goolden, az a LEO's, reign; behold we dhe aincients reanimated in dheir offspring! EURIPIDES and SOPPHOCLES, in CORNEILLE and RACINE; MENANDER, raddher dhan PLAUTUS or TERRENCE, in MOLIERE; LUCIAN, in SCARRON; HORRACE, PERSIUS and JUVENAL, in BOILEAU; ESOP and PHEDRUS, in LA FONTAINE; THEOPHRASTUS, in LA BRUYERE; PUBLIUS,

PUBBLIUS, in LA ROCHEFOUCAUT ; PLATO, ARISTOTTEL, and evvery sublime sweet sage in FENELON and BOSSUET ! Sublimed by such intimacy, waz dhe Caledonian Genius, to' hoom we ow *dhe travels ov* CYRUS, and *dhe memoirs ov* *Marfial* TURENNE. No wonder if dheze hav produced, dho widh les frequency, a CREBILLON, a FONTENELLE, a MONTESQUIEU, a MARMONTEL ; and, in boath ages, dhat parragon and paradox ov Gallic Bioggraphers and Poets ; hoo, in hiz overweening exuberance, seems but to' hav bid us deplore, dhat he shood hav survived himself.

From so shining a neighbor, dhe contagion ov poliffh must nattu rally catch our iland. Gennerous became dhe emmulacion in wit, between rival-kingdoms in power. Dho CHAUCER and SPENSER sang raddher a borrowed or blended, dhan emmulous jargon ; SHAKSPEAR, BEN JONSON, BACON, and RAWLEGH, laid, not onely dhe foundations ov our Poetry, Philoffophy and History ; but cooperated widh dhe half-inspired Translators ov Scripture ; in settelling, almoast at wonce, dhe analogy ov our language. In dhoze days, Kings and Queens wer scollars ; and, animated by exampl, hware dhey did not command by pattronage. Nor did even dhe annarky, ov rebellion and fanatticism, stop dhe prog-gres ov Inglish Propriety. MILTON and WAL-
LER

LET graitly advanced boath kinds, ov our heroic verification; hwich SHAKSPEAR, dhat favorite ov nature, not unaided by art, may be said to' hav more dhan begun. But, hwatevver be dhe merrit ov dhe harmonious WALLER, it iz not hiz smallest onnor, to' be named widh dhe reviver and rival ov HOMER, VIRGIL, TASSO, and CAMOENS.

Oddher sorts ov poetry dhe amiabel COWLEY improved. Nor les happily wer dhe genius and dhe scollar united in DRYDEN; to' hoom, dho he wrote (like oddher needy Wits) too much for hiz own repputacion; our language ows perhaps more, dhan to' anny oddher writer ov dhe sevventeenth century. To' dhe powers, not onely ov DRYDEN, but ov BOILEAU and HORRACE, succeded, by fair inheritance, dhe erly and masterly sublimer ov poesy and philosophy, POPE; hoo, like hiz master, DRYDEN, howevver, somtimes mistakes hiz object ov sattyre, and often proovs blank in hiz rime: for English sound waz not yet ascertained. He, hoo combined so much excellence, aincient and moddern, waz stil no more dhan a star, dho ov dhe first magnitude, in dhat constellation ov genius, hwich diverged such variety ov luster, over dhe reign ov a Princes, az fortunate in her Wits, az in her Warriors.

Various department, or local sepparacion; nay, diversity, in dhe mode ov Relidgion, nedher prevented nor interrupted dhe gennerous union, and
reciprocal

reciprocal annimacion, ov POPE, SWIFT, AR-
BUTHNOT and GAY: nor, hwile fuch a groop, or
anny won ov fuch frends fubfifted; cood edher
SWIFT hav fallen into' nattural, or BOOLINBROOK,
into' artifical dotage.

Into' no dotage fell dhe Brittish NESTOR, hoos
former age glowed widh *Dhe universal Passion*; and
hoos latter *blest mankind*, widh fo ellevated and el-
levating *Contemplacion*. Hwat a contraft to' hiz
wonce-onnored coeval, dhe author ov dhe *Henriade*,
and fom oddher immortal performances; hoo, from
dhe foar ov an eguel, came, alas! to' affect dhe
crawl ov a glow-worm! Wel might hiz pensive
frend, on dhe eve ov departure for dhoze regions,
hwiddher he fo lucidly pointed dhe way; and hware
excellence can no more continnue uncrowned, dhan
remain a moment unknown to' her master;† wel
might fuch a fwan fing expiring: *How ar dhe mighty
fallen, and dhe weppons ov war perrifhed!*

To' overlook dhe *Hermit*, and oddher children ov
dhat genius, hoo, like dhe former, fo exalted by
union dhe divine and dhe poet, wer not onely an in-
justice to' dhe united carrafter; but to' dhe tafte ov
won, hoo, evver reddy to' diftinguifh merrit, and
proppagate excellence, gloried to' embalm and im-
mortalize dhe memmory ov hiz frends. Nor cood
ignorance and envy evver foarge a more malifcious
or

or more scandalous calumny, dhan dhat, hwich loaded POPE, widh dhe led ov infidellity.

‘For modes ov faith, he bade dhe zellots fight:
Hiz faith cood scarce be wrong, and life so right.’

Holding dherfore all good men, az dhey ar, ov won principel; he formed hiz faifest frendships widh dhoze, ov evvery department; but peculiarly widh certain geniusses, dhat devoted dhemselves to’ dhe service ov Relidgion in dhe Church: ATTERBERRY, YONG, SWIFT, PARNEL, ar exampls.

Next to’ productive power, iz dhat hwich haz dhe foll to’ promote it. HARLEYS writings perhaps nevver distinguished our language: yet hiz smiles exhaled her moast fragrant emanacions; in dhe incense, so variously and so cordially bredhed, by PRIOR, SWIFT, and POPE. But nevver had dhe last panted to’ *partake* anny *gale* widh hiz *Saint-jon*, had not seeming frendship joined showy powers, to’ dazzel so keen an eye; and render it stil les capabel ov foreseeing dhe gloom, into’ hwich a wonce-bright genius waz, by pride, to’ plunge. Nor cood dhe philosopphic songster evver dream, dhat dhe *master*, *ov dhe poet and dhe song*, woud won day attempt to’ blacken MOSES and St. PAUL; more dhan clandestinely, to’ brand dhe bard, hoo so failed ov hiz wonted inspiracion, az to’ confer on a miscreant, immortallity.

Dhe

Dhe spirit ov POPE waz at wonce too penna-
trating, and too pollitic, to' render him dhe ennemy
ov Relidgion. He saw, and showed, from hiz erliest
years, dhat hiz Muze cood nevver mount widh such
energy, az hwen boren upon dhe wings ov Rev-
velacion. Dhis, obvious in dhe hoal tennor ov hiz
works, iz not least so in dhe *Essay*, peculiarly and
industriously misconstrued; hwich mistakes onely
its patron, hwen it propozes, az much az evver did
PARNEL or MILTON,

‘To' vindicate dhe ways ov God to' man.’

But dhat balefool power, hwich pursued POPE in
hiz lifetime; and raized him, even after hiz deth,
such ennemies, az durst not appear before it; hwich
had so malign influence, in dhe verry contry, so
justly proud ov her spirrited Crittic, might ezily
spred dhe poizon to' regions, hware hiz language
waz not understood. Hence it waz, dhat *Relidgions*
own Poet, hoo haz reflected a glory even on dhe
prezzent Speaker; feared not to' place POPE, in dhe
number ov her ennemies. Dhe Brittish bard, sen-
sibel to' dhe injury from so emminent a hand, wrote
an epistel ov vindicacion so sattisfactory to' RACINE;
dhat dhe latter, fool ov shame and regret, makes im-
mediate atonement, expressing due sorrow for dhe
error ov hiz Muze; nor les joy to' find, az he
phrazes,

phrases, the moast renowned poet in England, the moast gennuine son ov the Church.

In dhoze goolden days, not *Mars* himself pretended to' interfere with *Minerva*; or raddher, *Pallas*, unconfounded and uninterrupted, exercized boath her powers. Dhe biznes ov the world prooved no bar to' the Muzes: public carracter, at home or abraud, far from stifling, seemed to' stimmulate genius; hwich, poizing perhaps the ballance ov Europe, devoted stil som prescious moments, to' the instructive entertainment ov mankind. Among manny, dhat might be named; dho not manny, equally; PRIOR, ADDISON, and STEEL, hav rendered dhemselves so distinguished, dhat here to' hint dhem gardians and improovers ov dheir language, wer to' offer a like indignity to' wel-earned fame, and to' the prezzent audience. Yet wer it litterally impious to' forguet, or not fondly to' commemorate, edher the Poet ov *dhe Sezons*, or the Parent ov *dhe Gentel Shepherd*. Nor iz les gratefool venneracion peculiarly due from the immediate Commemmorator, to' the moddern Newton, MACLAURIN; the Scottish Priscian, RUDDIMAN; and dhe Inglish Historian, CARTE.

A length ov gloom, like dhat, hwich followed the glories ov AUGUSTUS, or ov LEWIS (XIV), succeded dhoze ov Queen ANNE. Since, howevver, in each clas and carracter som geniusses hav emerged,
and

and ar emerging; hoos luster may in future, dhence fairer, times, contend, widh dhat ov dheir brightest preddecessors. To' name widh applauz, hwich wer onely to' name widh dhe ecco ov dhe public approbacion, certain masters in evvery department ov dhe litterary world, az wel az in evvery region ov dhe Brittish domain, wer plezing az ezy; did not dhe justice, to' som, hazzard injury, to' oddhers perhaps equal, dho not equally reccollected. Grattitude, frendship, and rezistles esteem, suffering togueddher, in dhe unchozen suppression, ar partly sollaced by dhe certainty, dhat dhoze ornaments to' dhe Brittish republic ov letters, and benefactors to' mankind, ar az much beyond dhe need ov particcular praiz, az abov dhe reach ov parsial censure.

But, az we must, widh admiracion, acknollege dhe proggres ov dhe arts, since fostered by sov-
 verainty; we may hope, dhat a revival ov letters iz not far away. Dhe sensibillity, dhat tastes corpo-
 real buty, must, in anallogous degree, rellish intel-
 lectual, equally reprezented. Brittain haz long en-
 joyed a *Royal Society*, instituted for dhe promocion
 ov science, chiefly experimental; and now doz she
 boast a *Royal Acaddemy*, for dhe improovment ov
 arts, hwich refine dhe soll, hwile dhey delight dhe
 senses. In boath doz she emulate estabblishments
 ov LEWIS *dhe grait*; and shall she not emulate
 dhe estabblishment, dhat crowned hiz reign? dhat

ACADEMY

ACADDEMY ov polite litterature, hwich trying, refining, and attesting, eternizes intellectual merrit; and rendering dhe native tung scientific, haz expanded her dominion over half dhe rascional world. Meantime, az excellence and pattronage bespeak each oddher; if evvery member ov dhe community be hasting to' dhe task, he clearly sees Provvidence haz assigned him; an ingenious and vertuous Monark, (hoom Homer stiles dhe *shepherd ov dhe pepel*) alreddy dhe nursing fahdher ov dhe Brittish arts, wil not be dhe last to' promote dhe improovment moast conducive to' dhe onnor and welfare ov dhe flocs, hoom dhe grait Shepherd haz committed to' hiz care. To' evvery eye it may not be obvious; but, from Attenstions, it cannot keep hid; how effectively purity ov language ascertains, and advances purity ov manners.

Hwile non-age must be guided by experience, and maturity by inward obzervation, to' dhe sphere, in hwich evvery individdual must respectively moov, widh moast advantage to' society and to' self; won wil perhaps be allowed dhe provvince, to' hwich no oddher haz hiddherto' pretended; dhat ov tendering to' dhe public, in dhe compas ov a few lectures, or, under hwatever name, didactic rezumpcions, a demonstrative theory ov dhe Language, to' Brittons at least, obviously dhe moast impoartant; dho hiddherto' dhe least studdied, dheir own.

New and singular az may be dhe plan, non iz equally wanted, in a land and an age, glowing for improovment. In evvery age and contry, som hav not enjoyed, oddhers littel availed dhemselves ov literary opportunities. Inexperience knows not dheir utillity; maturity moarns dhe los, it imadgines ir-retrievabel. Manny, accustomed onely to' rote, fancy language no object ov rezon. Hearing various dialects, in various provvinces; and two' at least, in dhe cappital; admiring often propriety, from unpretending moudhs; nor les frequently shocked widh barbarism, from dhe lips ov dhe lerned; dhey pronounce evvery standard impossibel; and, boldly az blindly, assure oddhers and dhemselves, dhat dhere iz no accounting eddher for taste or practice.

Be ours dhe dantles task, to' dispel such idea's, or ideales affirmacions; and to' evince dhat, az *dhe spirrit ov man iz dhe lamp ov dhe Lord, serching dhe inward parts ov dhe buzzom*; dhe fine sensacion, or involluntary, az often instantaneous percepcion, we call intellectual taste, must be addequate to' its object, az dhe corporeal; nor evver unaccountabel to' dhe judgement; hwich, on dhe contrary, it incites by offering dhe first idea; dhat, az no language cood evver arize, but by dhe anallogy ov parts, into' hwich evvery language iz rezolvabel; Use, dhe lord, not dhe tyrant, ov language, iz no more
dhe

dhe prodgeny ov caprece, dhan ov chance ; nor anny oddher, dhan dhe harmonious, dho insensibel, agent ov dhe rezon it clodhes and conveys ; and dhat dherfore, in evvery tung, dezerving dhe name ov a language, each soun, syllabel, word, phraze, and combinacion ; in proze, az in verse ; to' dhe ear, or to' dhe eye ; iz, az much az anny theorem, or problem, ov dhe matthemattics, an object ov demonstration. *'Anallogy, our surest guide below,'* bids us talk no more ov chance, hware we can demonstrate certainty ; nor wander in a chozen gloom, hwen lighted by dhe lamp ov Rezon.

Anallogy dhen or system erects dhat standard, to' hwich evvery polished language iz reducibel ; dhat standard, hwich POPE and SWIFT so panted to' overtake, hwile dhey wer so powerfoolly advancing it ; hwich dhe ignorant and dhe indolent alike declare unattainabel ; hwich, howevver, dhe author ov dhe prezzent addres haz long ago had dhe onnor ov prezzenting to' dhe public.†

Much longuer haz he experienced, hwat Anallogy can atcheve upon Attenfion ; not onely ov edher sex, but ov anny opening age. Nor haz he combated, more succesfoolly, anny vulgar error, dhan dhat, hwich deems maturity incapabel ov improovment : havving evver found, on dhe contrary, dhat ripened rezon, bringuing appetite az wel az attenfion, can widh plezzure acquire more litterary

skil

skil in a few weeks or days, dhan dhe guidy forwardnes ov yooth may hav don in manny years; dhat dherfore, hwen wonce, and hwile yet, dhe faculties ar viggorous, and dhe opportunities ezy; it iz in dhis, az in all else, nevver too soon or too late to' doo wel.

If he needed anny oddher attestacion ov dhis truith, dhan dhat ov dhe Numbers, hoo now doo him onnor in evvery part, not to' say ov dhe iland, but ov dhe globe; he might quote, not onely prodigies, like *Barretier*s, ov premature advancements; but som ov dhe graitest personages, boath ov aincient and moddern times; hoo, in far advanced life, made dhe happiest conquests in dhe lerned world. To' instance, among manny, but in two': won, remembered with venneracion, by dhe prez-ent Speaker: dhe, in all respects, amiabel DUNCAN FORBES; hoo, preziding with dignity and dispatch, in dhe supreme judicature ov Scotland; applied himself, with no les industry and succes, after dhe age ov fifty years, to' dhe acquiziscion ov dhe onely branch defiscient, in so accomplished a car-acter; to' dhat ov dhe Hebrew Tung; hwich, likewise attained, left dhe judge no rival but dhe divine. Wel might gratefool Jurisprudence rear a stattue in her moast awfool abode, to' dhe memmory ov a man, hoos fellow she had not often seen; but wished by such justice to' raiz.

Dhe oddher exampel iz equally attested in antiquity, by dhe grait master and scollar QUINTILIAN and PLINNY dhe yonguer; hoo, each in hiz own happy manner, assure us, dhat CATO dhe Cenfor, pozzessed ov evvery requisite but won, for dhe orrator, dhe fennator, and dhe commander; havving, in quallity ov pretor, subdued *Sardinnia*, became dhare, in dhe decline ov hiz age, by dhe assistance ov ENNIUS dhe poet, master also ov dhe Greek language.

Evvery obstakel dhus remooved, and incitement attempted, dhe devizer ov no romantic or fabbulous system, flatters himself (perhaps widhout arrogance) dhat he continnues dhe servant ov hiz contry, nor in dainger ov being numbered widh empirrics, hwen he prommises to' dhe erliest or dhe latest mature understanding, in so petty a period,|| such a system ov principels, and such an introduccion at least to' dhe Inglish authors, orrators, or poets, az shal not onely rub of dhe rust ov barbarism, but commence dhe pollish ov practice, in word and in writing; az shal no sooner teach, widh rezon to' admire, dhan widh succes to' immitate:

“Content**, if hence dh' unlern'd dheir wants
may vew;

Dhe lern'd reflect, on hwat before dhey knew;

Careles

Careles ov censure, nor too fond ov fame;
 Stil plez'd to' praiz, yet not affraid to' blame:
 Averse alike to' flatter, or offend;
 Not free from fauts, nor yet too vain to' mend."

* *Essay on Criticism*. L. 47.

† He, hoo had long been a Chaplain Royal, hints, a cure ov
 earthly ambiscion:

My werry Master knows me not —

‡ In *Dbe Principels ov dbe Inglisb Language digested; or, Inglisb
 Grammar reduced to Anallogy*: 2 Vollumes, 1765.

§ Az quoted by S. JONSON.

|| Az a dozzen Lectures.

** *Es. on Crit. Concl.*

V. Essay on RECCOLLECCION.

— *Forsan et haec olim meminisse juvabit.*

Virg.

Nay, dheze to' reccollect, may proov a joy.

IF man, to' be moddelled, or to' be mended, must
 be shown to' himself; dhe reflexion wil not
 offend, hwich tels him, dhat hiz reflexion iz often
 fallacious.

Nedher wantonly to' load, nor to' arrain human
 memimory; it may be propper to' contrast dhe ob-
 jects

jects ov reccolleccion, with dhe cauzes ov forguets. foolnes. Reccolleccions objects ar mental or corporeal; and edher clas wil be more or les clear, az dhe intellect waz more or les vacant, at dhe time ov percepcion; or az dhe percepcions hav been repeated, with graiter or smaller frequency.

In yooth, dhe tender mind, unoccupied and unpalled, admits deep and lasting impressions. Languages, (before all, dhe maternal,) ar in dhat happy period imbibed; and hwatevver iz dhen rascionally imbibed, iz likely to' continnue thro' life. Dhe maturing, but stil flexibel and inquizzitive, mind now receivs Hiftory, Matthemattics, and evvery branch ov Philoffophy; hwich, imparted according to' appetite and taste, grow ftrong, with dhe powers dhey ftrengthen. Hwatevver iz inculcated on anny age, contrary to' nature; or, az faid dhe aincients, againft Minerva's wil; nevver cood take root, and fo nevver cood return. We cannot howevver wonder, if dhe fame foil, dhat refuzed mistaken cultivacions, fwallowed greedily evvery congenial feed, hwencesoevver blown; and braught it bac in due fezon, with condign encrefe. Hence coms it, dhat fo manny mature minds, producing no expected harveft, ar pronounced unwordhy dheir long and laborious edducacion; and dhat dhe fame fo vulgarly denomminated dunces, hav guivven a ftupid world to' reap, hwat it had nevver endeavored to' fow.

It

It must indeed be owned, dhat much culture haz been seldom bestowed, widhout som permanent efficacy : for nature forms few, quite ungratefool, soils ; even hware dhe seed haz been dhe least adapted. Littel prodduce, dherfore, in ripened life, seems not so much owing to' mischozen seed ; az to' dhe scanty pittance, ov hwatevver haz been sown. Dhus it waz dhat, som years ago, manny sons, even ov elegant parents, havving been, by il-judged economy, or worse-judged indulgence, thrown erly, and unquallified, into' dhe sea or dhe army ; came to' moarn dhat los ov edducacion, dhey knew not how to' supply ; and to' impoze on dhemselves, no les dhan on oddhers ; by fancying, dhat dhey had forgot, hwat dhey had nevver known.

Precisely dhus doz dhe writer remember to' hav seen, in a mixed company ov gentlemen and ladies, a yong officer, hoo aimed at wit, and wished for larning ! but stung at being eclipsed in boath, by won he deemed hiz inferior in rank ; and knew not to' be hiz superior in age ; gallantly swore, dhat himself waz wonce perfet master ov Greek and Lattin ; but had in length ov duty, lost evvery word ov dhoze languages. ' Captain, captain,' said an elderly gentelman sitting by him, ' doo not deceiv ' yoorself : yoo cannot us. Had yoo evver even ' slightly pozessed, edher ov dhe tungs yoo regret ; ' yoo cood nevver hav so totally forgotten dhem.'

Dhe captain blusht, and waz silent: reccollecting perhaps howevver, widhout dhe aid ov Greek or Lattin, dhat

Ov boasting, more dhan ov a boomb, affraid;
A soldier shood be moddest, az a maid.

And certain it iz, dhat, wer edduracion ov no use, to' dhe bizzy part ov life; to' evvery scene ov hwich, it iz so allowedly indispensabel; did it asfoard no immediate grattificacion to' curiossity, or reward ov labor; dhe mind, yet open and vigorous, aught to' lay in stores, for dhat sezon, hwich must draw its chief enjoyment, from dhe repozzitories ov yooth; hwich dhence must foodh dhe sorrows ov decline, and open new joys ov prospect. No wonder, if dhe Roman Orrator pronounced on dhis subject: *Haec studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium praebent.* 'Dheze pursuits nurrish yooth, delight age, guiv ornament to' prosperrity, and refuge to' distres.'

Dho dhe improovment ov dhe mind, be dhe duty ov man; so long az hiz facculties pozes anny vigor; dhat dhe erly period iz peculiarly destined to' dhis purpose, iz obvious from its being fit for no oddher; from dhe yoothfool minds nattural thirst after knollege, and undistracted power ov imbibing it. In after-life, dhe affairs ov dhe world, and dhe
duties

duties ov society, cannot but disturb abstracted speculation; and interrupt, if not impair, dhe moast retentive facculty. Hence it iz, dhat we recall, widh such happines, dhe objects ov our erly attention; hweddher dhoze wer intellectual or corporeal; and dhat we recollect, widh such difficulty or dout; often, widh such fallacy; persons, no les dhan things; faces alike and names, widh hwich we hav becom but lately acquainted.

Various ar dhe cauzes, dhat, in dhe proggres ov life, obstruct or impair human memmory: som affecting it, widh continued, if not progressive, weaknes; oddhers unbending, or clouding it, seemingly for a sezon. Ov dhe former fort, may be reckoned immodderate applicacion to' biznes, sequestered or social; and even various boddily distempers, hwich somtimes our highest caucion haz prooved unabel to' avoid. Nor can human forecast always preclude certain mental disorders; hwich, for a time, if not for life, cut of almoast all retrospect; and suspend evvery power ov discrimminate recollection.

Anny object, ov intense specculacion, pozesses itself ov dhe mind; to' dhe propoarcionabel exclusion ov all oddher objects. So evvery violent adgitacion ov boddy or ov mind, must, during its continuance, if no longuer, expel all clear idea, hweddher ov dhe past or future. Each passion,

therefore, pleasing or painful, indulged to' excess, must darken and debilitate the intellectual faculties, alike of remembrance and foresight. But, of the passions, the depressive more surely loc the mind; and, far beyond the rest, the passion of grief. The sorrowing soul neither hears, nor sees, nor tastes; least of all, remembers, any but won object. Anxiety, of every kind, thus counteracts itself; nor does a name, or other secondary matter, so certainly escape us, as when we are most eager to' produce it.

If inordinate pursuits, even of laudable objects, tend thus to' the interruption or enfeeblement of mental faculty; much more must the indulgence of false pleasures or desires, and the loss of moral government. It is true, that certain gratifications, of appetite or passion, may prove but temporary suspenders of sanity. *Rage*, says the poet, *is a short madness*; and intoxication pretends, her votary does but draw the needful veil, over last night's debauch. But how shall say, how fatal, or how lasting, may be the consequences of ungoverned anger; or that the evils, of intemperance, terminated with the night? The cloud of Inebriation, is as big with danger; as her head-ache may be, with salutary admonition. To'-days forgetfulness of yesterday, may leave injuries unrepaid, crimes unrepented, the seeds unquenched of many mischiefs, unknown

unknown til dhey proov rezistles; and fatal, perhaps onely in maturity. Nor let us flatter ourselvs, dhat, from excesses, dhe mental or corporeal powers suffer but for a moment. Az moments make up dhe year, each exces, howevver rare or occasional, conduces, dhe les it iz perceived, its more certain propoarcion, to' dhe genneral depravacion and decay. Even widhout dhe depravacions ov imprudence, old-age becoms itself a suffiscent distemper; and somtimes, thro' dhe medium ov manny years, dho it looz not dhe grait acquiziscions ov yooth, it reviews les material objects, widh considderabel variacion; juvenile joys from dhe magnifying, and yoothfool follies from dhe diminnishing, end ov dhe perspective.

Two' oppozite cauzes ov active oblivvion ar, ingrattitude and gennerossity. Won expels dhe remembrance ov bennefits; dhe oddher ov injuries, received; or dhey make respective returns, in contrasted kind. Won forguets dhe injuries; dhe oddher, dhe good offices, she haz don. Ingrattitude remembers onely her own merrit; Gennerossity, onely dhat ov oddhers.

If dherfore we wish to' prezerv dhe mind from imbecillity, and dhe boddy from diseze; if we wish to' look bac widhout blushing, and forward widh hope; if dhe former part ov our life hav laid in joys for dhe latter, and our gayest evening can stand dhe

mirror ov dhe morning; dhen shal we emmulate,
az wel az admire, dhe following carracter, hwich
haz stood dhe test ov sevventeen hundred years.

Jam numerat placido felix Antonius aevo,

Quindecies aetas Primus Olympiadas.

Practeritosque dies, et tutos respicit annos :

Nec metuit Lethes jam propioris aquas.

Nulla recordanti lux est ingrata gravisque ;

Nulla subit, cujus non meminisse velit.

Ampliat aetatis spatium sibi vir bonus : hoc est

Vivere bis, vitâ posse priore frui.

Hiz plascid eyes, behold Antonius cast ;

On, times fifteen, a sweet Olympiad past !

Secure he sees each day, and hails each year ;

Nor dreds Lethean waves, dhat roll more near.

No our departed brings him bac appall ;

No light haz lapst, he joys not to' recall.

A dubbled span dhe vertuous mind employs ;

Hoo dhus dhe prezzent and dhe past enjoys.

Ed. 1779.

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E S S A Y O N
BRITISH LIBBERTY.

Addressed to' boath

HOUZES OV PARLEMENT,

in dhe year 1777.

By J. E.

PRINCIPEL being dhe moover and rule ov practice, dhe exercise ov Libberty depends on her idea.

Libberty iz dhe power ov dooing hwat iz right, or hwat iz wrong ; and iz oddherwize named Free-wil. Rezon, ascertained by Revvelacion, confines Libberty to' dhe former power. Law becoms dhe minnister ov Justice, to' enfoarce dhis power ; and to' prevent dhe exercion ov dhe contrary.

Communities, no les dhan individduals, may enjoy dhe exercise ov rascional Libberty ; or be debarred dhat blessing. Hence Freedom, personal and polittical ; won dependant on dhe oddher.

Hwile Instinct iz dhe unerring guide ov dhe inferior annimals, hoo hav nedher dhe merrit ov chooz-

ing dhe right, nor dhe power ov departing from it; Rezon iz, verry properly, named also Common-sense; being dhe common light shed upon Man, to' direct and to' deter him, in hiz libberty ov choice.

Az som beings, oridginally rascional, ar weak enuf, inadvertently, or even delibberately, to' shut dheir eyes against dhat light, and dhence go variously astray; oddhers, hoo nevver looz sight ov' it, yet perceiv it in various degree, according to' facculties and dhe use made ov dhem; to' climate and constitution, public or particcular.

Widhout entering into' discussion, or comparrizon, ov dhe three kinds ov public administracion; suffice it here to' say, dhat dhe Brittish constitution, by blending dhe monarkical, aristocrattical, and democrattical; seems to' hav combined dhe firmest, at wonce, and freest form ov goverment upon erth.

But, az rezon must rize abov, or fall below, instinct; so Brittish fredom, at least in dhe democrattic part, must transcend dhe fredom ov an absolute democcracy, hwich proovs dhe moast absolute despot; or lanch into' a licence, incompattibel widh edher ov dhe oddher modes ov pollity.

For principels ov morral and relidgious libberty; dheir nature, dheir limmits, dheir tendency, or dheir aid; recoarse waz formerly had, by all nacions, espescially dhe Brittish, to' certain Orrakels, almoast az old az dhe world, and said to' be sent from God,

az dhe written rezon ov man : hwich orrakels mar-
 dherfore did consult widh profound revverence, so
 long az he felt dhe want ov anny such guidance ;
 and ov hwich an authentic transcript iz stil prezerved
 in dhe Brittish *Museum*, for dhe inspeccion ov dhe
 curious. But, widhout impozing a talk, hwich so
 few ar now dezirous, and so few ov dhoze few,
 perhaps abel to' perform ; dhe benign Reader wil here
 accept widh sattisfiednes, if not widh sattisfaccion,
 dhe oraccular responses, on dhe subject ov Libberty ;
 collected and translated, to' save him trubbel :
*" Dhen said JESUS to' dhoze Jews, hoo believed on
 him : If ye continnue in my word, ye ar my discipels in-
 deed. And ye shal lern dhe truith, and dhe truith
 shal make yoo free. Dhey ansered him ; We ar
 Abrahams seed, and wer nevver in bondage to' anny
 man : how sayest dhou, Ye shal be made free ? JESUS
 ansered dhem : Verrily, verrily, I say unto yoo, Hoo-
 soevver committeth sin, iz dhe servant ov sin. Now
 dhe servant abideth not in dhe house for evver ; but dhe
 son abideth evver. If dhe son dherfore shal make yoo
 free, ye shal be free indeed.*

*Know ye not dhat, to' hoom ye yield yoorselvs servants
 into' obedience, hiz servants ye ar, hoom ye obey ; hwed-
 dher ov sin unto' deth, or ov obedience unto' righteous-
 nes. — For dhe wages ov sin iz deth ; but dhe guift
 ov GOD iz eternal life, thro' JESUS CHRIST our
 Lord.*

Dhe

Dhe law ov dhe spirrit ov life in CHRIST JESUS, hath made us free from dhe law ov sin and deth — Az manny az ar led by dhe spirrit ov GOD, dhey ar dhe sons ov GOD. For ye hav not received dhe spirrit ov bondage, but dhe spirrit ov adopcion — Becauz dhe cecture itself also shal be delivvered from dhe bondage ov corrupcion, into' dhe glorious libberty ov dhe children ov GOD.

Now dhe Lord iz dhat Spirrit; and, hware dhe spirrit ov dhe Lord iz, dhare iz libberty. — In dhe libberty, dherfore, widh hwich CHRIST hath made us free, stand fast; and be not aguen entangled widh dhe yoke ov bondage — For, breddhren, ye hav been called to' libberty: onely uze not libberty, for an occazion to' dhe flesh: but, by lov, serv won anoddher. — Hooso looketh into' dhe perfet law ov libberty, and in it persevereth; he being not a forguetsfool hearer, but a dooer ov dhe work; dhat man shal be blessed in hiz deed. — So speak ye, and so doo; az dhey dhat shal be judged by dhe law ov libberty."

Such iz dhe libberty ov dhoze Orrakels: a libberty dhey dhus found in order and obedience.

Render dherfore unto Cesar, dhe things dhat ar Cesar's; and unto GOD, dhe things dhat ar GODS.

Let evvery soll be subject unto' dhe higher powers: for dhare iz no power, but ov GOD. — Render, dherfore, to' all dheir due; tribbute, to' hoom tribbute

iz due; custom, to' hoom custom; fear, to' hoom fear; onnor, to' hoom onnor.

Children, obey yoor parents in dhe Lord ——— Onnor dhy fahdher and dhy moddher ——— Fahdher, provoke not yoor children to' wrauth; but bring dhem up in dhe nurture and admoniscion ov dhe Lord.

Train up a Child in dhe way he shoold go; and, hwen he iz old, he wil not depart from it.

Servants, be obedient to' dhem, dhat ar yoor masters according to' dhe flesh; widh fear and trembling, in singuelnes ov hart, az unto' CHRIST; not widh eyeservice, az men-plezers; but az dhe servants ov CHRIST, dooing dhe wil ov GOD from dhe hart. ——— And, ye masters, doo dhe same things unto' dhem; knowing dhat yoor Master also iz in hevven: and widh him iz no respect ov persons.

From a parrallel soarce, issues a like stream.

Submit yoorselfs to' evvery ordinance ov man, for dhe Lords sake; hweddher it be to' dhe King, az supreme; or unto' govvernors, az unto' dhem dhat ar sent by him; for dhe punnishment ov evil-dooers, and for dhe praiz ov dhem dhat doo wel. For so iz dhe wil ov God, dhat, widh wel-dooing, ye may poot to' silence dhe ignorance ov foolish men. Az free, and not uzing yoor libberty, for a cloke ov licenciousnes; but, az dhe servants ov GOD. Esteem all men; lov dhe broddherhood: fear GOD; onnor dhe King.

Servants,

Servants, be subject to' yoor masters, widh all fear: not onely to' dhe good and gentel; but also to' dhe forward. For dhis iz thankwordby; if a man, for conscience towards God, endure grief, suffering wrong-foolly. Hwat glory iz it, hwen buffeted for yoor fauts, ye take it paciently? But if, hwen ye doo wel, and suffer for it, ye take it paciently; dhis iz acceptabel widh God. For, even unto' dhis, wer ye called: becauz CHRIST also suffered for yoo; leving yoo an ex-ampel, dhat ye shoold follow hiz steps.

But, dhare wer false propphets also, among dhe pepel; even az dhare shal be false teachers among yoo; hoo privvily shal bring in damnabel herresies; even denying dhe Lord, dhat baught dhem; and bring upon dhemselves swift destruccion. — Presumptuous, self-willed, dhey ar not affraid to' blaspheme dignities — to' blaspheme dhe things dhat dhey understand not; and shal utterly perrish in dheir own corrupcion.

Like contrast doo we find in older orrakels.

“ Dhe Spirrit ov dhe Lord GOD iz upon me, becauz dhe Lord hath anointed me to' preach good tidings unto' dhe meek; he hath sent me to' bind up dhe broken-barted; to' proclaim libberty to' dhe captives” — and so on.

From such orrakels, a moddern bard, becom almoast an orrakel himself, sings Libberty, aincient and moddern.

“ But

“ Bu
Rezo
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“ But God left free dhe wil: for hwat obeys
 Rezon, iz free. And Rezon he made right;
 But bade her wel beware, and stil erect;
 Lest, by som fair appearing good, surpriz’d,
 She dictate false, and misinform dhe wil,
 To’ doo hwat God expresly haz forbid.

— Can we want obedience then
 To’ Him? or possibly hiz lov dezert,
 Hoo form’d us from dhe dust, and plac’t us here;
 Fool to’ dhe utmoast mezzure ov hwat blis
 Human dezire can seek, or apprehend?

— Son ov hevven and erth,
 Attend. Dhat dhour art happy, ow to’ God;
 Dhat dhou continnue such, ow to’ dhyself;
 Dhat iz, to’ dhy obedience: dhare stand fast.
 God made dhee perfet, not immutabel;
 And good he made dhee: but, to’ persevere,
 He left it in dhy pow’r; ordain’d dhy wil,
 By nature, free; not overrul’d, by fate
 Inextricabel, or necessity.

Our volluntary service he requires;
 Not our necessitated: such, widh him,
 Finds no acceptance, nor can find: for how
 Can harts, not free, be tri’d, hweddher dhey serv
 Willing or no; hoo wil, but hwat dhey must?
 Be strong, liv happy, lov: but, first ov all,
 Him, hoom to’ lov iz to’ obey, and keep

Hiz

Hiz grait command. Take heed lest passion sway
 Dhy judgement, to' doo aught, hwich else free-wil
 Wood not admit.

But hwat, if better counsels might erect
 Our minds; and teach us to' cast of hiz yoke?
 Wil ye submit yoor nees, and chooz to' bend
 Dhe suppel knee? Ye wil not, if I trust
 To' know yoo right; or, if ye know yoorselfs
 Natives and sons ov hevven; pozeit before
 By non; and, if not equal all, yet free;
 Equally free: for orders and degrees
 Jar not widh libberty, but wel consist.
 Hoo can in rezon then, or right, assume
 Monnarky over fuch, az liv by right,
 Hiz equals; if, in pow'r, and splendor, les;
 In fredom, equal; or can introduce
 Eddict and law on us, hoo widhout law
 Er not?"

Can annithing be les beyond Anglic, dhan dhis
 Angellic Libberty? a Libberty, hwich, long dhe
 boast ov our constitucion, works fuch wonders in
 evvery department; transmutes, instantaneously,
 evverithing into' its oppozite, proovs right to' be
 wrong, and wrong to' be right; dhe feet to' be dhe
 hed, and dhe hed dhe feet, ov dhe boddy pollitic:
 hwich declares by dhe pen, perhaps, ov a *divine*!
 dhe foll ov man to' be mortal; and, by dhe pen ov a
philassopher! dhe boddy not to' exist.

Dhis

This bold Brittish libberty, pointing dherfore its noblest power, dhe uncontrolled artillery ov dhe pres, alike, at law and gospel, at nature and revelation, at larning and common-sense; at all dignity and distinccion; espeesially all in authorrity, civvil or sacred; employs howevver dhat powerfool engine, fraught wih prayers, proffers, prommises, and protests; az dhe peculiar instrument ov acquiring and conveying, hwatevver iz dezired or dezirabel among men; ov convassing, and poddhering, for places; to' hwich somtimes dhey hav no oddher titel, dhan indigence or appetite; or ov making dheir call effectual, and dheir eleccion sure, to' dhoze dignities and charges, hwich, formerly, dhe moast wordhy wer dhe last to' solliscit; and dhe moast abel trembled moast to' accept.

Blessed indeed iz dhe chainge from dhoze times, in hwich merrit waz to' be long saught, are found; and dhen long solliscited, before it wood consent to' undertake, perhaps a long journey, and continnued absence from home; for dhe repprezentacion ov a county or burrough in parlement; to' dheze days, in hwich evvery man, espeesially evvery gentelman, iz dhe first to' know, and even to' declare, hiz own superemminent merrit; nay, hiz gennerous ardor to' spare no expence ov time, trubbel or fortune, in dhe service ov hiz beloved contry, and in dhe cauz ov public fredom.

Hwat

Hwat a flow guivs patriotifm to' rezon and to' vertue! Waz it not prepofterous dhat inferiors, down to' dhe lowest forty-shilling-freholder, fhood pretend to' pic and chooz a repprezentative in parlement; dhat dhey fhood deprive him ov libberty, hoo waz to' affert dheirs; by half-foarcing him to' doo, hwat he fo littel dezired; nay, how crimminal to' bribe him, by fo much a day, to' attempt a task, hwich he doutet hiz own abillity to' perform!

In dhis free, difinterested, and enlightened age; no fuch compulfion, no fuch bribery, no fuch dain-ger can be feared. It iz now no more dhe provvince ov dhe ignorant, dhan ov dhe knowing; to' detect, to' tempt, or to' compel, merrit. Dhe beft judge, and dhe beft man, ftands foarth a vollunteer, for hiz cittizens or contrimen, with unanferabel elloquence; ov hiz exclusive right by birth, abillities and vertue, to' be dheir repprezentative; az wel az ov hiz red-dines, not to' empovverifh, but to' enritch dhem; raddher to' fuppoart, dhan be fuppoarted by dhem; to' fpend, and to' be fpent, in dhe public cauz. O Patriotifm! dhou parent ov vertues, dhou pride ov anticquity; how art dhou becom no les dhe glory ov moddern times! Our ancestors had nedher fpirrit to' afpire, nor humillity to' descend. Notthing iz now abov dhe ambifcion, or dhe reach ov a patriot, hoo haz dhe legal quallificacion; nor iz annithing

beneadha

beneadh hiz condescension, hwen it can ern him dhe suffrages ov hiz meanest contrimen.

Dhoze grait channels ov intelligence, and pandects ov pollitics, hwich now instruct our yooth, and edify our age; widh crimes nevver committed, and battels nevver faught; framed howevver by polliticians, dhat delight in war; hav so happily grafted dhemselves into' our verry constitucion, az to' form a considderabel branch ov dhe revennue; and, hwile they take from no man aught; unles hiz pece, perhaps, or fame, hiz time, or hiz attension; rail at oddher nacions, out ov mere patriotism; and abuze even our own adminnistracion, but in order to' adorn it. Dheze so usefool and so ingenious, truly Brittish, publicacions; ov hwich forrainers hav no more idea, dhan ov our fredom; announce daily to' dhe world, not onely pollitics, independant ov *Aristottel*; but patriotism ov evvery kind, alike unknown to' *Grece* and to' *Rome* (hoo, alas! had no newspapers); displayed howevver by Brittish candidates for favor; az wel by him, hoo implores dhe good pepel, to' chooz him dheir repprezentative in parlement; or dheir lecturer in dhe church; promising evvery duty, in edher case; az by him, hoo no les onnestly proffers dhe dubbel hospitallity, ov accommodacion and entertainment, to' horses and to' men.

Dhe

Dhe lecturer, fool ov promise and vow, prays and beseeches but won voice ov dhe congregacion; and, for dhis, iz no les reddy to' return, az bounden, hiz umbel and harty thanks. Dhe inkeeper, finding hiz duty hiz interest, expresses commonly hiz grattitude in its discharge. But dhe patriot, hoo burns to' serv hiz contry, by claiming a share in her command, beguins, continnues, and ends; succesfool, or succesles; in such onnorabel emmulacion, and generous grattitude; az dhe following spesimens, extracted from dhe moast gennuine reccord ov Brittish annunciacion.

*"To the Gentlemen, Clergy, and Freeholders of the
County of G——.*

Gentlemen,

As it is presumed, that one of your representatives in parliament will soon be called up to the house of Peers; permit me to solicit the favour, of your votes and interest to succeed him, in that important trust: an honour, which, as it will be the highest gratification of my ambition, to obtain; so shall it be the constant endeavour of my life, to deserve it; being, by natural attachment,

Gentlemen,

your most devoted

and obedient servant,

G——, Sept, 25, 1775.

G—— B——."

"To

C. H.

"To the G. C. and F. of the C. of G.

Gentlemen,

Ambitious as I am of the honour of being one of your representatives in parliament, and, as much as my wishes have been raised by the report of our present worthy member, Mr. S. being likely to succeed to a peerage; out of regard to the peace of the county, as well as delicacy to him, it was not my inclination to have made any application to you, till a vacancy had been made, and a county-meeting called, as usual on such an occasion. But the steps, that have been taken by Mr. B. and his friends, and his advertisement in the G. journal, of this day, make it necessary for me now publicly to offer you my service; and to solicit the favour of your votes and interest, in case of such a vacancy.

Give me leave to assure you, Gentlemen, that, as it is the highest object of my wishes to serve you, so it shall ever be my constant endeavour to merit your confidence and good opinion; being, with the greatest respect,

Gentlemen,

your most faithful,

and most devoted humble servant,

W. B. C."

C. H. Sept. 25, 1775.

Not

Not to' specify dhe advertizments, continuued on boath sides, almoast eight months, suffice dhe two' following emmulous acknowlegements.

" To the G. C. and F. of the C. of G.

Gentlemen,

I am most truly thankful for the distinguished honour you have this day conferred upon me; by electing me one of your representatives in Parliament. The very great zeal, activity, and perseverance, of my friends, through a tedious poll, most ungenerously protracted, claim my warmest acknowledgements. It shall be the study of my life to testify my gratitude, and to merit your future confidence; by an honest exertion of my best abilities, in your service; and by contributing, to the utmost of my power, to the prosperity, welfare, and independance, of this opulent and respectable county.

I have the honour to be, Gentlemen, with the greatest respect, your most faithful, and most devoted humble servant,

G. May 17, 1776.

W. B. C."

" To the independant G. C. and F. of the C. of G.

Gentlemen,

In making my acknowledgements to those who have honoured me with their interest and approbation;

tion; I cannot find words expressive of my gratitude, or adequate to the obligation conferred upon me.

It is with extreme joy, that I now discover the genuine sense of the undoubted Freeholders of *G—re* to be in favour of that cause, and those principles, which, I trust, will ever prevail; and which must prevail, so long as a regard for civil and religious liberty shall continue to animate my countrymen.

To the service of such men, and to the support of such a cause, it is my indispensable duty to devote my most earnest endeavours.

That there should be a majority against me upon the poll-books, and that my opponent should be returned, can be no matter of wonder to those, who are apprized of the means used, to obtain that majority, or who marked the proceedings in the sheriff's chamber. To vindicate the violated rights of election, and to assert the unquestionable franchises of the people, is highly incumbent upon me, who aspired to be their representative; and be assured, that no labour or expence, no pains or perseverance, shall be wanting, to bring to light, the instances in which, and the persons by whom, the Freeholders of the county of *G.* are, for a time, deprived of their lawful representative.

I reflect with satisfaction, that I can appeal to a judicature, whose decision will be impartial; because,

neither are the judges influenced by wishes for a party; nor governed by any person, interested in the event.

I have the honour to be, with the greatest esteem and respect, and the most unfeigned gratitude, Gentlemen, your ever obliged and faithful humble servant,

G. May 17, 1776.

G. B.

How dhe contest may end, iz uncertain: meantime dhe majorrity's member keeps dhe seat, it haz guivven him. But he dhat runs, may read dhe superiority ov dhe moddern umbel, gratefool, libberal, manner, to' dhat hwich gave dhe constittuents dhe sole choice ov dheir repprezentative; and left him dhe onely man, widhout a vote in dhe eleccion. On dhat (so justly exploded) plan, dhe correspondence wood hav dhus proceded:

To' W. B. C. Esquire.

Sir,

We, dhe G. C. and F. ov dhe county ov G. having duly weighed dhe piety, probbity, benevvolence, and public spirrit, az wel az dhe abillities, nattural and acquired, hwich dubbel dhe luster ov yoor fammily, and distinguish yoo among yoor contrimen; cood not better supply to' ourselvs, dhe los

ov

ov our late wordhy repprezentative, dhan by de-
 volving on yoo, Sir, dhe laborious and impoartant
 task, ov repprezenting dhis yoor native county in
 parlement. Az we know non abler or wordhier
 dhan yoorself, Sir, we umbly hope yoo wil not de-
 cline dhe acceptance ov dhis our highest trust; hwich
 acceptance wil doo us equal onnor, and service to'
 yoor contry. Independant, in all respects, az yoo
 ar; we flatter ourselvs dhat yoo wil not disdain dhe
 inaddequate pittance, hwich dhe justice ov our laws
 deemed formerly an equivvalent, to' dhe nescessary
 expence ov a members attendance in parlement.
 Dhis yoor goodnes wil dhe more reddily accept, dhat
 yoor dellicacy forbids us to' make anny addiscion,
 hwich might testify our regard, raddher dhan ac-
 knollege yoor services. We hav been unbiaffed,
 and undivided in our choice: yoo shal be unlim-
 ited and undisturbed in yoor conduct. Had yoo
 needed our instruccions, we shood not hav offered
 yoo dhis trubbel. Happy ar we to' commit our in-
 valluabel rights, to' a gentelman, hoo so wel knows
 dhem; and hoom we know az ardent, az abel, to'
 prezerv dhem.

Widh dhe justest respect, dherfore, and acquief-
 cence, we cannot but wish yoo all helth and hap-
 pines; in hwich, not yoor fammily iz more inter-
 ested, dhan, Sir, yoor moast dutifool and moast
 devoted servants.

*Signed, in name ov dhe unannimous Freholders ov
dhe County ov G. by order ov dhe Coart. ———
G—— ———*

To' dhe G. C. and F. ov dhe C. ov G.

Gentelmen,

I cannot too soon acknollege an onnor, hwich but
dhe more overhwelms me, dhat, if I may be al-
lowed to' judge, ye cood so ezily hav devolved it on
a wordhier object. But, hwile I dhus return dhe
kindnes, by arraining dhe judgement, ov my contri-
men; I ought at least to' expres, if I cood, my
fense ov dhat approbacion, hwich, az it haz ever
been my singuel erthly aim, I hold dhe highest
blessing ov Hevven.

Yet, ov dhis, shood I be totally unwordhy; did
I not, from particcular knollege, name won gentel-
man; hoom, hwen I wonce hav named him, ye wil
allow a far fitter, if not dhe verry fittest repprezen-
tative, ov dhis our dear County, in Parlement.
Yoor own minds hav antiscipated my expression;
and yoor eyes ar alreddy cast, on dhe truly onnorabel
G. B. I need nedher take pains to' proov my own,
in all respects, inferiorrity; hwich, I boath fear and
hope, wil be obvious: not to' particcularize dhe
manny guifts and graces, ov hiz hed and hart; dhat
render him so nattu rally dhe man ov yoor choice;

I speak,

I speak, nedher ov fammily, nor ov fortune; hwich boath, far superior to' mine, ar equal to' anny. But, in dhe merrit ov a man, hwat ar fammily and fortune? Dhey may, indeed, affoard, and, in dhe prez-
 zent case, hav affoarded, opportunity, no les dhan incentive to' excellence. Ye know hiz nattural powers, hiz nobel edducacion; hiz humillity ov soll, and hiz dignity ov manners; hiz undanted, yet unaffected, steddines, in dhe padhs ov relidgion and onnor; hiz respect for hiz superiors, in church or state; hiz condescension, to' hiz inferiors; hiz affability, benevvolence, gennerossity, prudence, and public spirrit. Ye must hav obzerved him, az acute to' discern, and az zellous to' promote, dhe merrit ov oddhers; az backward to' produce, or to' believ, hiz own. Private good he holds, but a part ov dhe public; nor conceivs anny interest, but dhe interest ov hiz contry.

Notthing, dherfore, remains for me; but to' beg dubbel pardon: first, for prezuming to' dissent from yoor choice; and dhen, for trubbelling yoo widh a picture; ov hwich, perhaps, dhe fammiliarrity haz alone rendered it forgotten. Dhis granted, I cannot deny my happines, in dhe onnor ov being deemed, Gentelmen, yoor moast respectfool and moast devoted fervant,

W. B. C.

C. H. May 17, 1776.

K 3

To'

To' W. B. C. Esquire.

Sir,

So far haz your letter been, from convincing us
ov error ; dhat it haz justified and confirmed our
rezzolucion.

Your frends picture, ov hwich we own with plez-
zure dhe justnes, exhibbitts him to' us dhe next, not
dhe superior, to' yoorself. He, dherfore dhe least
sensibel ov dhe rezemblance, declares it like onely
to' dhe painter ; but, dhe moast perhaps, struc with
dhe nobelnes ov dhe design and execucion ; haz
thrown all hiz influence, into' dhe scale ov our
choice ; hware it lay virtually before, dho with les
exercion.

So corrobboated, we hav indeed mistaken, if yoo
longuer hezzitate to' doo us dhe onnor, ov accepting
dhe trust we unannimously repoze in yoo ; or dhe
justice ov believing us dhe frends ov our contry,
hwile we ar, with so peculiar esteem,

Sir,

your moast attatched and moast

obedient servants.

*Signed, in name ov dhe G. C. and F. ov dhe
C. ov G. by order ov dhe coart.*

G. May 18, 1776.

To'

To' dhe G. C. and F. ov dhe C. ov G.

Gentelmen,

I can no longuer dispute dhe authorrity ov my contry; hoos fervant I waz born, and shal dy. Since ye hav dhe favorabel parsiallity, to' esteem me fit to' repprezent yoo in parlement; ye may depend on my best endevvors, to' suppoart dhe opinnion, ye hav been plezed to' conceiv ov me; and to' anser dhe grait ends, for hwich I hav been chozen.

But, dho dhe truit ye com'it, iz, in its nature, unlimmited; ye wil not deny me dhe lights ov yoor united wizdom, hwenevver I shal hav occasion to' dezire dhem.

It iz true, dhat Hevven haz blessed me widh independance; hwich dubbly blesses me in dhe lezzure and convenience, ov bestowing myself on my contry. Yet wil I not assume dhe air ov refuzing even dhe legal * stipend ov my task; wer it onely for fear ov affecting a prescedent, ov apparent disinterestednes, hwich a succeffor, much superior, perhaps, in titel to' dhe onnor ov repprezenting yoo, may proov les abel to' affoard, dhan,

Gentelmen,

yoor moast obedient, az

moast devoted, fervant,

W. B. C.

C. H. *May* 29, 1776.

* Dhe moast aincient writs extant, for *Knights Wages*, ar dated in dhe 28th, 29th, and 32d ov Edward I. dhe first stattuete concerning them, in dhe 12th ov Ritchard II.

Dhe wages, in dhe time ov Edward IV. wer, foar shillings a day, for knights ov dhe shere; and two' shillings at least, for burgesse; beside dhe charges ov going and comming, fees for writs, or oddher.

Ult. die sept. an. 2 Eduardi Quarti, it waz ordained and agreed, by assent ov dhe council ov dhe citty ov York, dhat *For als nowe late some Aldermen, being of the Parliaments in time-passed, have gone to borde; wheras they have, at all time before, bolden bouse for the worship of the Cite; that fro' hencefurth what Alderman soever shall go to Parliament, and will bold bouse, shall have for his costes daily iiii s. and if he go to borde, he shall have but ii s. upon the day, and no more fre' nowesfurth.*

Drakes Ant. of York, p. 357, N. 5.

Dhe last person, dhat received dheze wages, waz **ANDREW MARVEL**, Esq. member for dhe town ov *Hul*: he died in *Queen Annes* time,

Won oddher doccument, from a parrallel redgister, may complete dhe contrast; havving been sent for like purpose, to' dhe *Public Advertiser*, ov Jannuary 7, 1792.

“ Take the following letter as a specimen of the mode of conducting elections in the last century; and make what reflections you please, on comparison with the present times.

To our worthie friende T. H. Esq.

Worthie Sir,

Out of the long experience we have had, of your approved sincerity; our citie of *Bathe*, have determined to elect you for Burgess of the House of Commons in this present Parliament; for our said citie, if you will be kind enough to accept the trouble thereof: which if you do, our desire is, you will not fail to be with us at *Bathe*, on Monday

day next, the 8th of this instant, by *eight* of the clock in the morning at farthest ; for *then* we proceed to our election. And of every determination we intreat you to certify us, by a word or two in writing, and send it to

Your assured loving friends

JOHN BIGG, the Mayor ;
WILL. CHAPMAN.

Bathe, Dec. 6, 1645."

Such waz dhe poor patriotism, and such wer dhe eleccions ov times, dhat knew no better. But, after dhe contrast ov hwat iz common, and hwat waz common ; a spesimen or two', from dhe same authentic jurnal ov intelligence, wil evince dhe blessed proggres ov Brittish Libberty ; dhe oppozicion indispenfabel to' a free govvernement ; a fociety instituted for promoting dhat bennefit, and dhe cappital dhe first gardian ov dhe privvileges ov dhe pepel, az wel az ov dhe preroggatives ov dhe crown.

*Front ov dhe Daily Advertizer, Friday, June 19,
1772.*

CONSTITUTIONAL SOCIETY,

Tuesday, June 16, 1772.

" Ordered,

*That one hundred pounds be paid to R. T. printer,
for having refused to obey the illegal summons and war-*

K 5

rants

rants of the house of Commons; and the King's illegal proclamation, issued against him, in consequence of their address to his Majesty, for that purpose: and that this Society be adjourned to the second Tuesday in next November.

R. O. Treasurer."

" D. A. Wednesday, Dec. 1, 1773.

To the free and independant Liverymen of London.

Wed. Dec. 1, 1773.

Gentlemen,

The favour of your poll and interest is most earnestly requested for the Right Hon. F. B. our present worthy Lord-Mayor, to be one of your representatives in parliament; in the room of Sir R. L. Knight, deceased: he being a gentleman of great property, honour, and integrity; and a zealous and TRIED friend of the real liberties and franchises of his fellow-citizens.

At the close of the poll yesterday, the numbers were,

For the Right Hon. the Lord-Mayor 1381

Mr. J. R. — 1368

The poll begins this morning at nine o'clock, and will close at three in the afternoon. The friends of their country, and of true constitutional freedom, are particularly desired to poll as early as possible.

If administration should be successful, in this very important contest; the independency and consequence of
this

this great city, will probably be lost for ever. This is therefore a noble struggle, and richly worthy the Livery's contending for. It is, whether LIBERTY shall ride triumphant; or abject and confirmed SLAVERY, be the hard lot of the citizens of London."

Dhat dhare may nevver be wanting (az we ar bidden to' pray) wordhy members in church and state; hwat obstakels doz Libberty surmount, hwat resoarces doz she not open? Open ar indeed offices ov all accommodacion. Hooevver wants to' hav anny thing, or to' be anny thing; may hav it, or may be it. But won thing iz needfool; and unnumbered ar dhe modes ov acquiring it. In modern, az in aincient times, at *London* az at *Room*; dhat won needfool thing commands all else. Monney, queen Monney, says dhe poet, guivs birth, buty, fame, fortune, and frends. Nay, let but Monney com foarth; Vertue herself wil follow.

Dhat manny Brittish heroes think widh Horrace, hoo nevver red him; iz evvident from dhe multitudes, hoo nevver read at all; yet argue no les consequentially. "Monney can guiv me all things; shal I not risk all things for monney? Dy I must: I can dy but wonce. Shal I not run dhe singuel chance ov dying a littel sooner, to' gain dhe manny chances ov enjoying, hwatevver iz worth livving for here? Az for anoddher world, I nevver saw it, nor anny won dhat had. After life, coms deth doutles: but,

after deth, life ! a life ov punnishment or reward ! I pretend not to' understand. If I doo not mind it, it may nevver mind me ; and, let dhe worst com, I can but say, az I remember to' hav herd at church, hwen a child : *Suffisient unto' dhe day, iz dhe evil dbarov.*"

LIBBERTY iz dherfore dhe parent ov monney ; az monney, ov all oddher enjoyment. Dhis haz long been a science, and a wel-cultivated science. Yet so late haz Brittain been, in dhe cultivacion ; dhat certain objects hav, but verry lately, becom dhoze ov purchace at London. Roman knighthood had, not onely its valluacion, but came to' hav its price. Brittish knighthood, like Roman, iz ov various kinds. Dho it hav no legal estimacion, it iz plainly becom a branch ov commerce. An Inglish poet, indeed, som time ago, cellebrated dhoze

—— hoo noc at ANSTIS' gate,
And beg to' be descended ov dhe grait.

But until now, perhaps, no broker haz invited customers, by dhe moast public announcer in dhe kingdom, to' be knights or barronets.

" DAILY ADVERTISER, Jan. 3, 1776.

Any gentleman of character and fortune, being desirous to be made a knight or baronet, may direct to A. B. C. at the Staple-Inn-Coffeehouse, Southampton-Buildings,

Buildings, Chancery-lane.——Secrecy may be relied on."

Brokers suppoze customers; conveyancers, clients; and on dhe contrary. Not onely civvil dignities may be bidden for, but ecclesiastical degrees.

" D. A. Oct. 18, 1774.

One hundred pounds ready, immediately to be presented, as a compliment to any person, that has interest enough to get a gentleman, about twenty-seven years of age, (and whose character will be attested by two clergymen,) ordained a deacon. Letters (post-paid) directed for Z. Z. to be left at No. 17, Pit-street, Tottenham-Court-Road, London, will be duly attended to. Honour and secrecy may be depended on."

" D. A. May 6, 1775.

To CLERGYMEN. Fifty pounds will be given to any one, who will procure deacon's orders, for a gentleman, who has had a regular education, and whose character will bear the strictest enquiry. Please to direct to X. X. at George's Coffeehouse, Coventry-street, near the Hay-market."

Boath dheze lerned and wel-attested gentlemen, being somhwat at a los, concerning dhe office ov a decon, hwich dhey found it expedient to' bid for; wer directed to' consult dhe orrakel ov *Bloomsherry*. Dhe first response, to' edher, waz :

" *Dhey,*

" Dhey, dhat duly exercize dhe office ov a decon, purchase to' dhemjelus a good degree, and grait boldnes in dhe faith."

Boldnes dhey had alreddy suffiscent: to' purchase dhe degree, waz dhe thing in question. Havving dherfore publilshed dhe innocent and inviting offers, we hav seen; az dhey wood hav advertized for anny oddher commoddity, or accomodacion; dhey wer reccommended to' a seccond consultacion ov dhe Orrakel; widh hoom som small acquaintance, waz declared indispenfabel to' dhe purchaser. But, thunderstruc waz each, like hiz pious preddecessor, at dhe sentence:

" Dhy monney perrish widh dhe! becauz dhou hast thought, dhat dhe guift ov GOD cood be purchased widh monney."

Nedher law nor gospel, nor dhe first ellements ov litterature, seem recquisite for certain perpetuities ov trust. Dhe following bidder iz too onnest, to' offer hwat he haz not: a littel monney, and attendance, he can undertake to' pay.

" D. A. June 25, 1774.

One hundred and fifty pounds, ready to be given, for a small place under government, for life. No objection to constant confinement, where writing and accounts are not required. Age near thirty. Direct particulars

ticulars to O. W. at the King's Arms, in little Moor-fields."

Law, gospel, litterature, common-sense, and even monney, ar nedher prommised nor expected, by dhe next enquirer; hoo asks onely a persons constant attendance and service; for hwich, dhe said enquirer wil guiv, a genteel apartment *gratis*!

"D. A. Jan. 13, 1775.

A single gentleman, having a house ready-furnished, within five minutes walk of London, wants a person to be in it, only for to shew it, and let it out in lodgings; for which a genteel apartment will be given gratis. A line, inclosed and directed for G. M. at No. 11, in Queen's Row, Islington, New Road, near White Conduit-House, shall have an answer in two or three days. Apply no other way, than by letter. No person will be approved of, without they have something of a fortune; so that they can live without taking in nurse-children, or washing, or an employ that requires being out.

Wanted a small freehold-house or two, in or about London. Any person having them to dispose of, are desired to leave a line, directed as above, mentioning where they lay, and likewise the lowest price; and, if approved of, will be treated with."

Dhe last advertizment happily exemplifies hwat judgement, gennerossity, perspicuity, and ellegance,
monney

monney haz supplied to' its plezing author ; and so claimed here a place, az a model ov dhe annunciativ ; dho not so sublimely polite, az dhe announce ov dhe enchanting strainger, to' hoom ingenuity waz to' supply monney ; not monney, ingenuity.

“ D. A. July 5, 1770.

The Sieur BOAZ this and every evening, at half an hour after seven o'clock, in the great room, at the Ship and Dolphin Tavern, ten doors without Temple-bar, will exhibit the many wonderful operations, as shewn by the late Sieur Comus ; and which so long gained the attention, of the public in this metropolis : to which he will add, many curious and uncommon magical deceptions ; entirely the product of his own invention, and never attempted by any but himself. His amusements are chiefly calculated for the genius of the British nation ; being more apt to improve the mind, than affect the senses ; and are of so singular a nature, as to be past all human conception.

Admittance in the front-seats 2s. each person ; back-seats 1s. though a price quite inferior to such extraordinary performance.”

But let not *Monsieur Boaz* fancy hiz dhe onely extraordinary performances, calculated for dhe genius ov dhe Brittish Nacion. Can aught be apter to' improov dhe mind, widhout affecting anny sense ; can aught be ov a more singular nature, or more truly
past

past all human conception, dhan dhe announcements ov dhoze apostels, hoo, widhout havving received anny won tung or tallent, ar, by all-suffiscent liberty, empowered to' convey all tungs and tallents, to' hwatevver yong candidates shal apply.

For not manny wize-men, not manny mighty, not manny nobel ar called; but, verry truly, dhe foolish and dhe weak, ov dhis world; hweddher cast-of vallets, or poarters, or footmen, espescially for-rainers, hoo fled perhaps dheir contry, not for bilding churches; bankrupt tradesmen or farmers, or jockies hwatevver. In short, evvery won insuffiscent for anny oddher calling, or deeming anny oddher insuffiscent for him; finds an open dore to' a task, suffiscent for anny won; yet for hwich no won iz now insuffiscent (unles disabelled by merrit): onely dhe care and culture, in boddy and foll, ov dhe rizing genneracion.

Ov dhe numberles instances, dhat daily announce dheir abillity, az wel az dheir benevvolence to' Brittain; a few may here suffice from edher end ov London, and from evvery side ov dhe contry. Dhe benign air ov Westminster affoards us dhe first.

“ D. A. Jan. 5, 1770.

At Mr. Winchley's Academy in Angel-court, near Great George-street, Westminster, young gentlemen, as usual,

usual, are instructed in those useful branches of literature, necessary to complete the scholar, or fit the man of business.

The whole system of education, at this academy, is pursued and directed, consonant to the latest and best improvements; and every pupil is advanced progressively, in those peculiar branches of education, that are more immediately connected, or adapted, with what they are designed for; whether the merchant's compting-house, public offices, &c. The genius and temper of the pupils are previously studied, and every gentle and emulative method pursued to gain them over, to a close application, to perform fine penmanship, &c. Likewise their morals, and a genteel deportment, are strictly regarded; and the most salutary methods practised, to instil early into their tender minds, virtuous and religious principles; without which, they cannot be considered as worthy and useful members; as none but masters who have practised method, and of known abilities, will ever be admitted into this academy. In order to preserve unprejudiced, the genuine sweetness and benignity of their dispositions; so that the seeds and principles of virtue, which are by the Author of Nature implanted in their tender minds, receive due culture, take deep root, spring up and flourish in the soul, and ripen into all those beautiful fruits of action, that are ornamental to human nature, and beneficial to society.

Six

Six young gentlemen, from the age of six to fourteen years, are boarded and furnished with books, &c. necessary for their studies, for sixteen guineas per annum only, without any other articles whatsoever being charged, as are usual in many academies.

An evening-school from six to eight o'clock, for the benefit of grown persons of both sexes, who have been deprived of an early education; and for such others as cannot attend the public school-hours of instruction, on very reasonable terms.

Teaching privately, as usual, both at home and abroad.

Note. This academy opens again on Monday next, the 8th instant,"

Such waz dhe sublimmity, hwich dhe emmulative Acaddemy in Aingel-coart, after a succeffion ov rizing advertizments, attained. But dhe graddual rise ov dhe Acaddemy in *Prescot-street*, almoast dhe anti-pode ov *Aingel-coart*, had minnistered progressive admiration.

" D. A. Aug. 26 and 27, 1760.

The young gentlemen at the Academy, in *Prescot-street*, *Goodman's Fields*, who are learning accounts, studying any branch of the mathematics, the languages, geography, and the use of the globes, are desired to take notice, that the forenoon of the first Monday of every month, they are to be entertained with an explanatory

planatory lecture, on the nature and use of the two former branches of education; and in the afternoon with one, on that of the others; in order to give them a clear idea of the objects of their studies, and to allure them to application.

Note. At this Academy young gentlemen are and may be boarded and qualified for a naval, military, or commercial sphere of life, by J. COULTHIST and Assistants.

“ D. A. June 30, 1761.

Mr. TOWNE, at the Academy in Prescot-street, Goodman's Fields, takes this method of paying his respects to the parents, of the pupils late intrusted to the care of Mr. Coulthist; till a more favourable opportunity offers of his personal appearance and compliments to each.

Mr. Coulthist having declined the Academy, Mr. Towne has engaged therein; where young gentlemen are boarded and taught the languages, mathematics, and all other branches of education, as usual, with the utmost speed and accuracy; and hopes, as he has served a regular apprenticeship to the profession, his character, abilities, and diligence will recommend him, to the favour of the friends of Mr. Coulthist's late employers. Mr. Towne assures them and others, who shall please to favour him with the care of their children, that the best returns in his power for any favours conferred,

will

will be made by a faithful, diligent, and humane discharge of the trust delegated to him; and, upon all occasions, will endeavour to demonstrate with how much sincerity he shall approve himself, their obliged and faithful servant

DAVID TOWNE."

But here, with the ecquitable proffer of certain odder undertakers, no less perhaps usefull to the community; and by the golden rule of proportion, are parents invited to supply their childrens former loss of education; happy doubtless, to embrace the opportunity!

"D. A. Jan. 16, 1665.

Parents who, at this memorable season of the year, have found themselves disappointed, with regard to their childrens learning in the year past, at their respective boarding-schools; may, if they please, in the year ensuing, have them certainly improved to any degree they themselves shall propose, that the childrens capacities will admit of; in orthography, writing, arithmetic, &c. No purchase, no pay. Gentility of board, peculiarity of care, and extraordinary attendance will be proportioned to the terms stipulated.

Note. Attendance will be constantly given during the spring, from ten o'clock till twelve every Tuesday,
at

at the Star-tavern, Coleman-street; every Thursday at the Globe, St. Mary Overy's Church-yard."

Hweddher the scene ov retrieval, waz among dhe foregoing or dhe following, iz, unfortunately, not ascertained.

" D. A. Jan. 9, 1776.

EDUCATION. *At an academy and boarding-school, near London, young gentlemen are educated in the most useful and ornamental parts of learning; such as the languages, writing, arithmetic, merchants accounts, &c. The Latin language taught in the most approved manner; and, as a vicious pronunciation is very common, the Classics are read with a pure Latin pronunciation; and to perfect them, they will scan and make Latin verses. Greek and French also taught. English read with propriety. Great care will be taken to train them up, in the knowledge and practice of their religious and moral duties. Terms are easy. A line left for C. D. at Messrs. Welles and Grosvenor, Stationers, near the Royal Exchange, Cornhill, will be answered."*

But dhou first Dutchy, and dhou seccond Citty ov dhe Kingdom, scarce more renowned for rearing, colts ov peddigree, dhan children peddigreles; how much higher iz yoor merrit, in teaching sons ov Reason to' liv upon littel, dhan sons ov Instinct to' pamper

pamper on much ! how hav ye revived dhe art, ov feeding dhe foll on notthing, and dhe boddy on milk ; ov clodhing won widh nakednes, dhe oddher widh gray ! how hav ye so demonstrated dhe momentous truith,

Nature iz frugal, and her wants ar few ;

and restored primmitive parsimony in a luxurious age ! Dhine, RANDAL, dhine be dhe prime glory. Into' dhy attractive *vortex* (hwich dhou must know to' be a modish *hwirlpool*) converged colts ov evvery kind (to' dhe praiz and dhe pride ov boath be it spoken !) from Eddinburrough and from London. Long mayest dhou dherfore grace dhy cappital, long enjoy dhe onnors dhou hast dezerved ; and, if dhou hav erved dhe thanks ov won genneracion, mayest dhou reap dhe grattitude ov genneracions more !

“ ST. JAMES'S CHRONICLE, *June 1, 1771.*

A GENERAL EDUCATION !

In the city of YORK young gentlemen are boarded, and conducted through the academical parts of knowledge ; and qualified for the genteel sciences of commerce, &c. Care will be taken to teach youth to read in French, the masterly criticisms of the French writers on the classics, during the daily course of their application to the Latin and Greek authors.

By

By J. RANDAL, and proper assistants, formerly master of the Academy at Heath, near Wakefield, Yorkshire.

Those young gentlemen boarded in the city, are admitted in their turns, if desired, under the master's more immediate care, when a vacancy happens in his family; which, though a roomy house, airy and retired, consists of only about ten young gentlemen at a time. The public school, after fifteen years conducting it, being at present pretty numerous, in youths of all ages; the number of teachers and assistants is, and shall always be, very sufficient. This may be said in general, that, where the whole circle of science is taught, there a youth may be continually entertained, at proper times, with the improvement of his mind; and when the study of, or application to, one science becomes dull and palls, he may find a fresh recreation in another; till at last his genius may fix him, upon his natural bias or favourite study; as it seldom happens but a boy has a capacity for something, which cannot be discovered without offering and tempting him with variety. Mr. Randal has lived long enough, to receive the thanks of gentlemen, who were formerly educated under him; for his diligence in the duties of his station, and for restraining immorality, the pest of society; and to be honoured with the care of their sons. In all cases, the utmost care will be exerted to inure youth to read properly, in order to prevent the infelicity, when the boy is ripened into
the

the man, of an unregulated voice and ungentle cadence, or want of feeling and taste.

The printed terms may be had, by directing a letter (post paid) as above."

From Randal issued over Yorkshire, the benevolent spirit of education and economy. At least twice a year are young Londoners invited by his various disciples, of whom two shall here speak for themselves; won boasting, with whatever title, the original Yorkshire; the other being only a modest rival.

" DAILY ADVERTISER. June 5, 1776.

EDUCATION; at the original Yorkshire Boarding-school, at Kirby-hill, near Richmond, kept by the late Mr. James Stubbs, deceased; assisted by the Rev. Mr. HALE, who has had the care and management of the school for 36 years, last past; is now removed into the school-house, where young gentlemen are genteely boarded, decently clothed, accommodated with all necessities, carefully and expeditiously educated in the English, Latin, and Greek languages, with writing and arithmetic in all its branches, at 12l. a year. For farther particulars enquire of Mr. Henry Janson, merchant, in Old Swan-lane, upper Thames-street."

" D. A. May 24, 1776.

At Mr. Kirkbride's Academy, at Startforth, near Barnard-castle, in Yorkshire, youth are made proficient

in the languages as well as sciences ; spelling, together with a grammatical knowledge of the English tongue, is attained without learning Latin ; also boarded, clothed, and supplied with all necessaries for 12l. per year each boy. For particulars please to enquire of Mr. Isaac, at No. 202, opposite Bloomsbury-court, High Holborn, who is agent for the school."

Here we see how wel English can be attained without Lattin. Yet anoddher almoast-antipode eddicator, hoos stile iz alreddy scarce inferior to' hiz, by hoom yooth ar made profiscient in dhe languages, thinks dhat a littel Lattin may improov hiz plan. Littel howevver doz he dream, dhat dhe Lattin, imputed to' a pubblic master in hiz neighborhood, haz rendered hiz scool les frequented dhan anny oddher ov its kind in dhe kingdom.

" D. A. March 31, 1775.

The Master of a Boarding-school, near Winchester, Hampshire, who never had Latin taught as yet, intends making trial of it very soon. Any young gentleman qualified, that writes a tolerable hand, and understands common accounts, may have his board, and 2l. for every scholar that learns Latin. Direct (post paid) to Farmer Taylor, of Myrter-worthy, near Winchester, Hants."

In dhe neighborhood ov London, indeed, evvery ellegance may wel be expected ; nor iz ellegance
annihware

annihware apter to' exhibbit, dhan in dhe various calls for litterary assistance.

" D. A. Jan. 7, 1775

Wanted for a private school, in the neighbourhood of London, where there are about 10 or 12 young gentlemen, a French master, who must bring credentials of their sobriety, honesty, and integrity. As the number of pupils are so small, the salary will be only ten guineas a year, with board and lodging. Please to direct to G. G. at Mundy's coffee-house, Maiden-lane, signifying their real name, and the school they were last engaged in.

Also a man-servant who can milk a cow, and wait at table; and a maid-servant who can work well at her needle, and can be kind and tender to children, are wanted at the above school. Apply as above."

" D. A. Oct. 15, 1770.

Wanted in a gentleman's school, near London, a gentleman, that is capable to teach both Latin and French perfectly: if a single gentleman, the more agreeable.

None need apply but what are very capable; as they will be examined by a judge of those languages, and must have a character from his last place.

Whoever this may suit, be pleased to attend at the White Hart, in Kingsland-road, near Shoreditch,

on Wednesday next, the 17th inst. between the hours of two and four in the afternoon."

" D. A. Aug. 3, 1774.

Wanted a gentleman thoroughly qualified to teach the French grammatically, Latin, Greek, and if Hebrew, the more agreeable; in a boarding-school, not five miles from town. No foreigner need apply, nor any one that cannot bring a sufficient recommendation relating to his probity. His abilities will be maturely examined: therefore desired no pretender need apply. If in orders, and married, the more agreeable.

A line addressed to X. Y. Z. to be left with Mr. Massey, Stationer, Park-street, Grosvenor-square, shall be attended to.

Wanted ~~an~~ Apprentice."

" D. A. Feb. 24, 1775.

Wanted, for an eminent Academy near town, a person thoroughly qualified to teach the Latin and Greek classicks. He must be used to teaching, of a middle age, and of a patient temper, and be well recommended for capacity and good morals. Those who have not the true English accent, need apply. Direct a line to A. Z. at Mr. Sterling's, taylor, in New-street, near Broad-street, Carnaby-market.

A.

A. Z. will wait a few days before he makes any engagement, for to receive the application of such as may be a distance from town."

A scbool, ov anny kind, being dhus likely to' make provizzion for dhe unprovided, az wel az to' sow dhe needfool seed in yong minds; a gentelman and a scollar (boath he declares himself) iz so fool ov dhe dubbel prospect, az to' forguet dhat scbool-brokers ar az frequent az anny oddher; and dherfore, invites, even by a gratuity, anny person to' minister dhe dezirabel informacion.

" D. A. June 4, 1776.

SCHOOL. One guinea gratuity offered to any person that can give real information of an eligible situation, in any large village or market-town; where there may be a probability of opening a day-school with success; for reading, writing, and accounts, with the classics, if required; and of beginning the same, with at least 16 scholars. The advertiser hereof is a gentleman, a batchelor, of an university-education, and of undoubted character and abilities. Any schoolmaster, inclinable to resign his school, upon equitable terms, will be treated with. A line for A. B. at Mr. Webb's coffee-house and wine-vaults, No. 88, opposite St. Andrew's church, Holborn, will be duly attended to."

Dho instructresses must not be suppozed, so lerned or instructive az instructors; from dhem too may

some learning, as well as instruction, be gleaned. The following Lady appears not quite so desirous of scollars, as the foregoing gentleman; but is surely as much beyond him in dignity, as she seems beneath him in ardor.

“ D. A. July 6, 1770.

To parents and guardians. A Lady in a pleasant country-village, not exceeding 12 miles from town, is inclinable to amuse herself in the superintendency and care of a young lady or two, from the age of four to twelve years. Any lady or gentleman, whom this may suit, may address a line to A. B. to be left at the bar of the Somerset-coffeehouse, Strand; where particulars will be communicated, and an interview permitted, if approved. As this advertisement is principally influenced, by natural affection; and the morals and education, of the parties, meant as principal objects; no one, it is hoped, will give trouble, but persons of some distinction.”

Nor will any won think young ladies left destitute of Greek and Latin, who reads the following comprehensive no less than economical plan.

“ D. A. June 23, 1770.

At Mrs. Field's French boarding-school, Hampstead, Herts, young ladies are genteelly boarded; and taught all sorts of fine needle-work; also Greek and Latin, at
the

the reasonable terms of fourteen guineas per year, and one guinea entrance. Writing, Drawing, Dancing, Music, &c.

Note. Removed from Hammersmith. All letters, directed as above, will be answered."

Dhis lady may prommise grait and good things, confiddering dhe relacion she probbably bairs, to' dhe author ov dhe following cellebrated old estab-
blishment; ov hwich dhe annunciacion, year by year
or oftener, inserted widhout chainge, iz doutles,
like itself, unimproovabel.

" D. A. June 13, 1776.

*At Field's Academy, near the High Bridge, Ham-
mersmith, youth are boarded, educated, qualified for
trade, the public offices, sea, army, &c. at twelve
guineas per annum. At this school are kept two masters
for English and Latin, two for French, two for
Writing, Drawing, Arithmetic, Book-keeping, Men-
suration, Navigation, and other branches of the Mathe-
matics; and a Dancing-master. The plan of regula-
tions of this school are such, that it is presumed the
childrens treatment, board, education, &c. are not ex-
celled, if equalled, by those schools of a much higher
price.*

*Note. There are three gentlemen at this academy,
who have had an university-education."*

Dhus haz it been endeavored, for a succession
ov years,

“To’ catch dhe manners, livving, az dhey rize;”

and, by speaking spescimens, to’ exhibbit Brittish
Libberty, az affecting dhe prezzent and dhe future
genneracion. If dhen dhoze may teach, hoo so
obviously nevver lernt; except howevver dhe ladies,
hoo write, az far az dhey speak, beyond dhe gentel-
men; and dhe masters, who so justly boast dheir ap-
prenticeship; we need not wonder at dhe lerning ov
manny attorneys and apottecaries; hoo ar not onely
edducatid by such instructors; but serv, respectively,
a term ov sevven years to’ dhe arts (not dhe sciences)
ov pharmacy, and law: professions, dhat require
doutles a dubbel edducacion; az on dhem so much
depend dhe propperty and wel-being ov dhe com-
munity. For dhe same Brittish Libberty precludes
nine tenths ov dhe pepel, from dhe aid ov counsellors
and phyzisicians. Ov hwich higher orders, in return,
nine tenths starv; for want ov extending dheir lights
az in oddher contries, at a rate dhat might amply
provide for dhe professors, hwile it protected and
prezerved dhe pepel; hwaraz dhe fortunate few, dhe
tithe perhaps ov edher profession, by unbounded gain
and speedy independance, saccrifice often, to’ dhe
hurry ov ayvarice or eze, dhe fortunes or dhe lives
ov dhoze, hoo rashly combine to’ enritch dhem.

But,

But, if life and fortune be so secured by Libberty, she surely sends phyziscians enuf for dhe soll, to' prescribe her redgimen, and *heal her sicnes*; with abundant skil, and with littel cost. Dhe soll, indeed, like dhe boddy, haz her phyziscians and apottecaries, her counsellors and atturneys. But, az dhe goastly phyziscian or counsellor iz, by blest provizzion, independant; and hiz substitute, happily dependant on him; dhe patients, or clients, ar nedher slain by medcine, nor undon by law. By such constitucion, it may howevver happen, dhat a doctor, aiming chiefly, if not onely, at independance; and finding oddher frends dhan merrit, to' place him dhare; may bring to' hiz task, no more inclinacion dhan abillity. In mental dherfore, az oft in corporeal cases, dhe seccondary order may supply dhe fallutary man.

Dhe phyziscian and dhe lawyer must be wel fortified, against dhe prejudices ov nature or ov rezon, to' keep quite free from all influence, theorettic or practical, ov relidgion. But dhe divine holds his livving temporal, on dhe terms ov preaching life eternal. For him, dherfore, Libberty herself can doo littel: yet somhwat. She may make hiz tender conscience turn squeamish, at certain artikels ov faith; hwich if a tyrannic Litturgy compel hiz tung to' utter, hiz libberal doctrines in dhe pulpit, or at dhe play, may, with due counterballance, preach down.

Abov all oddher intollerabel burdens ov a litturgy, ar dhe three Creeds; being dhemselves a symbol ov three in won, and won in three. Alike interested ar, dherfore, dhe pretended frend and dhe open enemy, to' demollish at least won ov dhem; hwich iz, in effect, to' demollish dhem all. Poor Libberty nevver tried a les prommising task. Dhe viper and dhe file ar an umbel emblem. Dhe simpliscity ov dhe Apostels' creed, dhe precizzion ov dhe Nicene, dhe simpliscity, precizzion, and sublimmity ov dhe Athanasian, hav hiddherto' baffelled, and ar likely hencefoarth to' baffle, dhe shrewdest disquizzitors, ov hwatevver date or denominacion. At different junctures, and in various shapes, hav dhey expozed, and may expoze, dhemselves to' worfe dhan deth; even contempt, from a blind and an ungratefool world; hwich no more owns dheir strength, hwen dhey lean on dheir own understanding, dhan dhe benignity ov dheir dantles endevvors to' sap human hope. Dhe sons ov Libberty dhus nevver despair: dhe goodnes ov dheir cauz serenes, even darknes vizzibel; nor suffers dhem to' see a scene ov woe. *Strong spirrits* ar dhey called, in a contry dhat suppresses * dhem; but better named *Free-thinkers*; hware dhey may act az wel az think, write az wel az speak, pray az wel az preach, and print az wel

az

* Dhat did suppress dhem!

az pray, with unbounded fredom. Not onely groans dhe Brittish prës, with free thaught and free expression; unawed alike by anny thing, seen or unseen; not onely doo anticreeds, with antichrists, appear: new orratories daily open, for dhe proppagation ov dhe faith, now zellously delivvering to' dhe more sapient dhan faints. Such triumphs must elate all frends ov Libberty; hoo can hav no apprehension, ov Fredoms mining herself; or ov her paving dhe way, by her verry triumphs, to' dhe triumphs ov dhe ennemy.

The sons ov Neptune, sturdy and intreppid az dhey ar, see too manny wonders ov dhe deep, and feel too manny unaccountabel delivverances from distres, to' becom partizans ov unbelieving Libberty: or cordial frends, howevver dhey may somtimes bluster, to' antisubordinacion.

Az dheze ar too ruf, for dhe refinements ov Libberty; dhe finer sex iz too dellicate, to' admit them. Natturally dependant and subordinate, dhe dextrous fair

“ ——— by submitting fways,

And haz her wil dhe moast, hwen she obeys.”

Such iz her system ov pollitics; anallogous, az it shod, to' her system ov relidgion. For, howevver monsters may now and dhen hav terrified, in female

az in male disguise ; man gennerally and woomman agree in pronouncing, widh *Yong* :

“ A female atheist iz dhe worst ov men.”

All oddher carraeters and degrees ar, by dhe same benignant power, set totally free from obligacion to' thaught or to' improovment, to' belief or to' duty. Even in such antiquated and uncouth sittuacions, az hav not hoally exploded lerning ; dhe scoolboy, az soon az he dare, throws hiz book at hiz master ; and, havving alreddy imbibed a sence ov true onnor, widh a due scorn for all authorrity, casts of evvery yoke so unnattural az obedience ; and springs into' command, dhe instant dhat dhe coccade and soard authorize dhe captain, to' strut on dhe parade, and bow in dhe drawing-room.

Next in bonds to' children, ar servants : and shal not servants also pant for libberty ? dhe peculiar * libberty ov England ! Doo dhey not inhale it widh her verry air ? If dhoze dhat ar baught widh a price, in oddher parts even ov Brittish dominion, prov beyond all price or propperty ; and, like oddher Inglisn servants, acknollege no master, dhe blessed moment dhey ar braught to' set foot on our iland ; if servants can now no more liv in Brittain, dhan scorpions in Ireland ; then haz dhis divine spot acquired

* Not now!

quired a vertue, denied to' all dhe oddher spots on dhe globe; and Brittish Libberty works at wonce a mirrakel, unattempted by him, hoo made dhe world; hoo baught bac hiz own mankind widh a price, and yet proclaimed delivverance to' dhe captives ov all rations.

Since dherfore all men ar born equal, and all duties ar opcional, under dhe auspicious reign ov moddern Freedom; she nevver can impoze a yoke, upon her own children; or lay dhe load ov labor, anoddher name for slavery, upon a true-born Inglishman.

Let her lay it, if she can, upon dhe lazy, beggarly, thievish, rebellious, ignorant, and impudent, Scotch! Dhoze barbarians, hwatevver dhey may pretend, hwen dhey enter blessed England, ar stil said so to' lord it at home, over Libberty's erritage, az perversely to' retain dhe tyrannical maxim, dhat servants shood obey, az wel az children! Ov dhis od opinnion, dhe poor Caledonians ar, it seems, so tenacious; dhat dheir parsons preach it from dhe pulpit, and dheir judges pronounce it on dhe bench; dhat minnisters and madgistrates join cruel harts and hands, against dhe common pepel; and set dheir jellous eyes togueddher, to' keep sight ov evvery won ov dhem; az ov so manny sheep, in a perrillous pasture; dhat no won be lost, or even start astray. And dhe too nattural consequence iz dhat, for fear (forsooth!) ov edher dhe law or dhe gospel, dhe

wretches,

wretches, so inspected, dare no more absent themselves from their parish-church on a Sunday, than forget their lesson during the week. Like children, verily truly, as the poor folks treated. Grown men and wimmen, as long as they live; and little wons, as soon as they can speak; masters and their servants, if they equally brook it; as not only visited, periodically and occasionally, at their respective homes, by the officious parson; who examines, admonishes and reproves, as he pleases; but as solemnly summoned to church, at particular seasons; where catechized again, and exposed in public, to the wondrous edification of the christian people! and any one convicted, if but by conscience, (for they have an invincible coat of conscience, perhaps their second sight,) of certain misdemeanors, subject also to penal statutes, is stood up, like a statue, before the congregation, and reprimanded by the minister, as a criminal by his judge. Nor is this any presbyterian innovation: it is but a remnant of episcopal tyranny, not swept away by the cleansing Revolution. Nay, the self-same discipline afflicted once another church, not yet duly thankful for her deliverance from it. But, whatever ground Liberty may have gained in England, she still feels the dire effects of the unnatural Union. By this a door was opened to every Scotch invader; by this the childrens

bred waz cast to' dhe dogs, dhat came to' devour dem. By dhis came Scottish practices, with Scottish principels, into' Ingland; and dhoze spirrits she so duly despised or detested, ar at London on a levvel widh her own! But, howevver imperceptibel be dhe difference, or inconsequencial, if not mutually advantageous, dhe emmulacion ov dhe higher ranks ov dhe united kingdoms; dhe contrast ov dhe lower iz az vizzibel, az its cauz; and dhe dainger ov servants' being invited into' Ingland, hware Libberty haz left non, may be exemplified in dhe prefference she alreddy so often vouchsafes to' Caledonian gardeners, hoos occupacion, nattuually innocent, and constitucion not dhe les vigorous, ar not found much impaired by dhe confinement ov dheir youth, or dhe erly culture ov dheir minds. Hwat iz bred in dhe bone, guets not ezily out ov dhe flesh; so deep indeed proovs dheir first tincture, dhat all dhe opportunities ov improovment from Libberty, hwen dhey com to' be furrounded widh exampel and instruction, ar too commonly thrown away. Dhoze fellows can no more lern to' think Inglis, dhan to' talk Inglis. Dhe organs ov dheir mind ar, by nature or by habbit, az perverse az dhe organs ov dheir boddy. Dhey hav not dhe soll even to' claim dhat share, manny might not grudge dem, in dhe Union. Hardly hear we ov dheir making anny figgure at all, amid dhe Inglis and Irish heroes;
hoos

hoos lives and deths, for Libberty, so annimate and eddify dhe public.

Now, in dhis land ov rascional Libberty, shal not evvery occupacion, az wel az evvery cecupier, be free? Nature lovs eze, and shal we deny it her? She wants but littel; and shal she labor much? If she can hav dhat littel widhout anny toil, shal she toil at all? If she chance not to' hav it, iz it not ezier to' borrow, dhan to' ern it? She cannot dream, dhat *dhe borrower iz servant to' dhe lender*. Dhe metthods ov borrowing ar dheze. Dhe moast trub-belsom, and so least nattural, iz borrowing widh prommise, and even purpofe, to' pay; dhe next iz borrowing widh prommise, but widhout anny purpofe annexed; dhe third, and far eziest, iz borrowing, widhout edher prommise or purpofe ov return. Dhis last (best) kind iz also ov three sorts. Dhe quickest, and, if undiscoverd, dhe moast commodious (for dhe English coart ov conscience doz not reach it) iz borrowing, widhout saying a word to' dhe owner; hoo iz, indeed, gennerally absent; or to' anny oddher: for it iz, uzually, don widhout company. An opener, and so onnesther, way iz to' demand at wonce, ov won or more, in a house, in a coach, in a by-path, public road, or hwarevver, widh a laconnic but sollem form, and an energettic fymbol, denouncing onely deth to' denial. Hwen dhe day iz far spent in fuch atchevements ov industry,

dhe

dhe night commeth, hwen no man can work, or even wake; except dhe same spirrited borrowers, hoos conscience wil not let dhem rest, until dhey hav filled up dhe mezzure ov dheir duty. Dho dhe palm haz long been yielded to' Brittish Libberty, for dhe exploits ov her sons in dhe day; she haz, but lately, completed dhe nocturnal science; and evinced, az much, perhaps, beyond her knollege, az her design, dhat, *unles dhe Lord keep dhe citty, dhe watchman waketh but in vain.*

Hwat, alas! avail spirrit and ingenuity? Hwat, Libberty herself, in her best exercion? Her efforts, public and private, hav been often foiled; and, not wonce in ten times, hav her heroes enjoyed dhe exalted rewards dhey dezerved. Cruel statures hav, from dhe beginning ov dhe world, clipt dhe wings ov Libberty, even in England; hwen she wantoned onely widh dhe pece, propperty, or person, ov dhe subject; widh hwatevver triumph she might maul dhe rulers ov dhe land; and not onely mob dhe king in hiz theater, but defy him on his throne.

Small safety az may attend dhe dextrous and dhe daring performers, ov dhe third and moast heroic fort ov borrowing; won remains, namely, dhe suppliant; hwich, dho also discouraged in evvery land ov open industry, az being dhe parent, howevver seemingly different, ov boath dhe oddher kinds, haz

az

az much dhe art ov making dhe lender its frend, az dhe two' oddhers hav ov keeping him dheir foe.

In all arts, dhe erliest beguinner (oddher things equal) iz likely to' becom dhe erliest profiscient. But in dhis, it iz hard to' say, hweddher tender infancy, or decreppit age, hav dhe chance ov prooving more immediately succesfool. Certain it iz, dhat in dhis, az in oddher laudabel coarfes, no won can beguin, edher too soon or too late. But, dho from oddhers middel age iz far from excluded, nor absolutely from dhis; az dutifool parents must tend dheir children, or dutifool children dheir parents; especially, if blind; and, dho dhe unprovided, ov evvery age, must be provided for; yet it must be owned, dhat dhe viggor ov life, hwich prommises moast to' oddhers, iz least prommising to' dhis modest profession. For hwich rezon, ilnes or misfortune, (so adverse to' oddher prospects or pursuits,) quallify almoast alike any age, or perhaps reccommend middel age az much beyond edher extreme, az dhat age, widhout such quallificacion, wood be eclipsed by dhem.

Happy iz it dherfore, dhat no part ov human life iz precluded a profession, so variousty usefool to' humannity; and dhat dhe least industrious, hoo iz unprovided widh a nattural or accidental titel, may assume at plezzure an artifiscial. So manny vertues doz dhe suppliant occupacion call foarth, at wonce
from

from dhe borrower and dhe lender ; such pacience, perseverance, and humillity, in dhe won ; such benevolence, condescension, and gennerosity in dhe oddher ; dhat Charrity herself beholds delighted, dhe ritch and dhe poor, dhus met togueddher, and communicating mutual advantage !

Alike plezing and eddifying iz it indeed to' see, in evvery street ov evvery citty ; abov all ov dhe cappital ; az in each lane, and path, ov dhe contry ; singuel figgures, or fool groops ; hoal fammilies, or littel congregacions ; so dilligent in dhe service ov dhe Libberty, dhat protects dhem ; and ov dhe Pubblic, dhat provides for dhem ; so submissively reddy to' eze dhe encumbered, ov superfluity ; nay, to' bles hooevver accepts dhe kindnes ; and to' promote dhe practice ov so manny vertues ; by asking onely, in order to' receiv, hwat dhe gennerous lender shal pleze to' bestow ; all stattutes, to' dhe contrary, notwithstanding.

All nacions, in all ages, must hav had unprovided members ; hoo, incapabel ov helping dhemselves, required dhe assistance ov oddhers. Hware stern Polity haz prevailed, dhare hav been few ov dhe helples ; and dhoze few, hwatevver she did widh dhem, quicly disappeared. But Pollity, since *Hookers* time, being, name and thing, exploded Ingland ; no contry haz more gennerously provided for dhe needy, or more studiously encurraged dheir applicacion. With
her

her moast humanized neighbors haz she vied, in making provizzion, for disabelled members; and in bilding ospitals for dhe destitute; so numerous indeed, and so inviting resceptakels, az raddher to' cherrish Indolence, dhan to' succor Industry. But Industry, like Pollity her parent, proovs an ennemy, alike to' Freedom and to' Gennerossity; so dhe frend onely ov slavish Confinement, and ov proud Independance. She barbarously binds her children to' labor, impozes on dhem dhe paltry task ov providing for dhemselvs; scorning dhe verry idea, ov supplants and ov ospitals.

Libberty, howevver, wil also hav her way. She wil bild pallaces, and endow dhem; if so she pleze, for dhe poor. But, no les tender ov human, particularly Brittish privvilege; dhan fond to' accomodate her dezerving children; hwile she bids dhem a harty welcom, she compels non to' com in. Man iz born free: hoo shal confine or restrain him? If he chooz, for dhe sake ov helth, contemplacion, self-denial, or even ov biznes, to' enjoy dhe open air, to' liv on littel, to' be clodhed in rags, to' endure evvery hardship; and unbelly to' depend on Providence, for dhe daily pittance: hwich, ov hwatevver quantity or quallity, he accepts widh so eddifying a grattitude; dhat dhe minnistering hand feels, in dhe verry act, dhe influence ov dhe blessings he prays down upon it; shal, or can, human laws pretend

tend to' stop or stint dhe exercise ov so manny, and so variously fallutary, vertues? Or, if ruthles Polity wood deal, az widh dhe borrower, so widh dhe lender; az widh dhe asker, so widh dhe guivver; and enact penal statures, for boath; cood such statures be ov more foarce dhan dhe ten, wonce delivvered on a mountain, to' an old Lord-Chief-Justice; hoo, in dhem laid dhe foundation ov dhe laws, dhat hav, in all contries and shapes, attempted to' shackle human Libberty?

INGLAND, abov all contries, indignant at dhe thaught, haz beyond all oddhers, provided for dhe encurragement and proppagacion ov so invalluabel a society, az dhat ov *dhe suppliants*. Dho Ireland haz been long deemed dhe daingerous and onely rival ov Ingland, in evvery won ov dhe kinds ov dhe best mode ov borrowing; espescially, in dhe safe az pious parent ov dhe oddher two'; if she be confessed to' surpas her sifter, az much in number ov suppliants; az she falls beneadh her, in provizzion for dhem; Ingland asserts dhe peculiar onnor she haz, by dhe aid ov Libberty, erved, ov extending dhe suppliant art into' evvery department, ov reducing it dhus into' a science, and ov consequently guivving it a name.

All contries hav had poor, and all contries hav relieved dhem. Yet, dho dhe poor, perhaps evverihware, hav gennerally asked or beggued relief, are
dhey

dhey obtained it; dhe occasional haz nohware rizen into' a stated agent; or, dhe *beggar* into' dhe *beggar*, but in England. Hweddher dhe curious kingdom ov dhe Gypsies, haz been a collony ov vagrants; impoarted from Egypt, or from som oddher fabel-hued clime; iz not yet ascertained by dhe deepest enquiry. But, hospitabel az dhey must hav found dhe recepcion from Inglis Libberty; and preffera-bel az England must dherfore hav been, for dhe plantacion ov a collony; it iz certain dhat, like dhe Arabs, disdaining to' beg or to' settel, dhey hav chozen to' continnue a sepparate and sodjurning state; conscious ov constitucion, az wel az ov Libberty; and so hav raddher animated Inglis beggars, with a gennerous emmulacion, to' form a regular independance (for Pollity and Freedom, ar not always at enmity) dhan onnored dhem with incorporacion, or favored dhem with dheir frendship.

Vagrants at large or incorporated, ov hwatevver cullor or contry, hav all proceded on dhe grait principel ov affoarding ampel exercise, to' dhe bennefits ov freedom on won hand, and dhe joys ov humannity on dhe oddher. Nor knows humannity a more hart-felt joy, dhan dhat ov relieving anny creture, much more a fellow-creture. Hware Nature haz left dhis selfish motive insuffiscent, dhe Orrakels several times here-cited, (for dhe Author haz always had acces to' dheir Sanctuary) dho dhey seem not

over-

over-favorabel to' borrowing at all; even to' dhe first, dhe onely fort, hwich, to' unavoidable necessity alone, dhey tollerate; yet pronounce:

"Dhe wicked borroweth, and payeth not; but dhe righteous showeth mercy, and givveth."

Nay, dhat

"A righteous man regardeth dhe life ov hiz beast."

Dhe same awfool Orrakels declare:

"He dhat hath pitty on dhe poor, lendeth unto' dhe Lord; and dhat, hwich he hath givven, wil dhe Lord repay."

"Blessed iz he, dhat confiddereth dhe poor: dhe Lord shal delivver him, in dhe time ov trubbel."

"Guiv to' him, dhat asketh dhee; and, from him, dhat wood borrow ov dhee, turn not dhou away."

On dheze Orrakels, so fool ov consolacion to' suppliant, won wood think had been founded dhe laudabel society. And, certain it iz, dhat, in former days, dhey wer more devoutly and more dilligently consulted, in *London*, dhan wer evver dhe Sibbylline at *Room*. But it waz dhe poor and needy, dhe sic and weak, in genneral, dhe helples; not dhe del and impoartunate, dhat wer reccommended to' pitty and relief. *'Guiv to' him, dhat asketh dhee;'* not an aiker by profession; but an occasional, az necessitous, suppliant; nay, a suppliant for a loan. Not, in all dhe sacred Orrakels, iz won professed asker,

asker, or beggar named: for dhey sparingly name, hwat dhey doo not countenance.

Bartimeus sat, like oddher poor blind men, by *dhe* way-side begguing: and a lame man, in Jerusaleem, somtimes asked an alms. For, dho alms, enjoined by authorrity, internal and external, wer libberally guivven in all ages; alms-houzes and ospitals wer les frequent in aincient, dhan in moddern, times. Dhe blind and dhe lame dherfore beggued, becauz dhey had no oddher means ov subsistence. For dhe lame we hav places ov reffuge; but dhe lame, like oddher objects, wil raddher not croud dhem; wil raddher be expozed to' compassion, dhan ascertained ov it; wil raddher be dhe care ov dhe world at large, dhan ov a particcular charrity. But, amidst all our exercions and endowments; for sic and lame, for small-pox and grait-pox, for inocculacion and lying-in; for old men and maidens, yong men and children; for disabled soldiers and sailors; for dhe poor blind alone, no public provizzion haz been made. Nay, dhe blind appear almoast precluded dhe resoarces ov oddher poor. Dho dhey be indeed non ov Libberty's askers, she haz not dhe hart to' imprizzon such innocents; but graciously commits dhem to' dhe guidance ov tender and sagacious frends, hoo wil nedher betray nor forsake dhem; to' certain, but silent, providers, at wonce for dhe leading and dhe led.

Dhe

Dhe blind dherforē alone, ov dhe poor and needy, hav been, and ar, by necessity, askers or *begguers*. But nedher ov old, nor ov late, nor evver, hav dhe blind been *beggars*. A beggar begs by choice; and dhat favorite child ov Libberty iz an undouted native ov England*. Dhe language ov anny contry speaks more or les her manners. Dhe Inglish version, dhat waz made ov dhe sacred vollumes, hwen dhoze vollumes wer dhare in venneracion; rendered, in som places, a poor forlorn, by a term, ov hwich dhe oridginal penmen cood hardly hav an idea.

Dhus *Lazzarus*, won ov dhe finest pictures ov suffering Silence dhat anticquity evver exhibbited, iz wonce and aguen made a *beggar*. In dhe quintessence ov boddily distres, we ar not told dhat he beggued annithing. *Desiring to' be fed*, he onely wished it; wished perhaps chiefly, if not onely, to' feed hiz few remaining frends; dhe same feeling frends, dhat proov dhe guides ov dhe blind; and becom dhe unfeed phyziscians, (raddher surgeons) ov dhoze, hoo, dho annithing but *beggars*; ar les abel, dhan *beggars*, to' pay.

Dhis masterpiece, being now not in evveriboddy's hands, may not be unacceptabel to' a *connaisseur* or *dilettante*.

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“ Dhare

* Dhe Greek *αιτης* with hiz compounds, and dhe Roman *rogator*, wer merely occasional askers or *begguers*; az dhe *petitor* waz, like ours, dhe suppliant ov office.

"*Dhare waz a certain ritch-man, hoo waz clodbed in purpel and fine linnen, and fared sumptuously every day. And dhare waz a certain poor-man, named Lazzarus, hoo lay at hiz gate, fool ov sores; and deziring to' be fed widh dhe crumbs, hwich fel from dhe ritch-mans tabel. Moreover, dhe dogs came and licked hiz sores. And it came to' pas, dhat dhe poor-man * died, and waz carried by dhe aingels into' Abrahams buzzom. Dhe ritch-man also died, and waz berried.*"

Dhey, dhat hav curioffity, know hware to' find dhe contrast or compannion; oddhers may think dhe picture ov won world sufficient.

Nor cood anny term be les wordhy dhe idea, ov an object likely to' be exalted; or dherfore more opposite to' dhe sublime oridginal (for too sublime it iz, to' allow such Inglish fredom) dhan beggar in dhe following passage.

"*Dhe Lord maketh poor and maketh ritch; he bringeth low, and listeth up. He raizeth dhe poor out ov dhe dust, and listeth dhe lowly † from dhe dung-hil; to' set dhem among princes, and to' make dhem inherrit dhe throne ov glory. For dhe pillars ov dhe erth ar dhe Lords, and he hath set dhe world upon dhem.*"

* Not beggar, az twice misrendered here.

† Or dhe object, not dhe beggar.

Dhe same spirrit, dhat declares to' dhe wordhy,

"Dhou shalt lend unto' manny nacions, and dhou shalt not borrow. I hav been yong, and now am old: yet saw I nevvver dhe righteous forsaken, nor hiz seed begguing dheir bred. Dhe righteous iz evver mercifool, and lendeth; and hiz seed iz blessed."

Announces to' dhe worthles:

"Let hiz children be vaggabonds, and beg; let dhem seek from dhe hart ov desolacion."

Dhe sluggard wil not plough, by rezon ov dhe cold: dherfore shal he beg in harvest, and hav notthing.

Dhe drunkard and dhe glutton shal com to' pouverty, and drowzines shal clodhe a man widh rags."

Dhe same beggarly idra ov dhe interpreters, rendered mere corporeal ellements beggarly.

*"Howbeit dhen, hwen ye knew not God; ye served dhem, hoo by nature ar no Gods. But now, after dhat ye hav known God; or raddher, ar known ov God; how turn ye bac to' dhe weak and grovelling * ellements, unto' hwich ye dezire aguen to' be in bondage."*

He, hoo took upon him dhe form ov a servant; hoo waz a man ov sorrows, and acquainted widh grief; hoo fasted forty days, and forty nights; hoo had not hware to' lay hiz hed; hoo, to bles mankind, endured evvery human hardship; and, to' save it,

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suffered

* Or grace, not beggarly.

suffered an inhuman deth; hoo, hed ov principallities, submitted to' lawles power; and, innocence itself, waz numbered widh transgressors; waz nevvver numbered widh beggars, or widh mendicants. Meek and lowly himself, he called dhe umbel, not dhe idel, to' be hiz discipels. He went about dooing good: dhey left all, and followed him. But nedher he, nor dhey, evver beggued. He somtimes wraught a mirakel, to' supply dheir necessities, and dhe necessities ov multitudes; dhey often wraught widh dheir hands, raddher dhan flece dhe floc dhey fed.* Dhe Jews, in

* So thaught RITCHARD FITZ-RALPH, arch-bisshop ov Armagh; hoo tels us dhat, in hiz sermons at London, about 1356, he expresly maintained dheze concluzions:

1. Dhat our Lord Jesus Christ, in biz human state, waz verry poor; not dhat he lovved or willed poverty, for its own sake.
2. Dhat our Lord Jesus nevvver beggued.
3. Dhat he nevvver taught man to' beg.
4. Dhat our Lord Jesus taught man shood not beg.
5. Dhat no man can, widh prudence or bolines, oblege himself, by vow, to' obzerv a perpettual beggary.
6. Dhat, dherfore, it may be queried, hwedaber a belthfool beggar iz to' be relieved.

So Dr. Henry Crump, a Cistercian ov Baltinglas, in 1382, maintained at Oxford, contrary to' dhe genneral Latteran Council, held under Innocent III.

Dhat dhe friars ov dhe foar mendicant orders, wer not ov divine institucion.

And

in genneral, far from conceiving anny idea ov beggary, provided, in dhe midst ov affluence, for contingent want : holding it a maxim, dhat he, hoo taught not hiz son a trade, taught him, not to be a beggar, but to' be a thief. So littel did they perceiv dhe step ov transficion. And so see we dhe Jews ov dhis day, dho stubbornly inheriting dhe curse ov dheir fahdhers, hoo slew dhe Lord ov life ; and vaggabonds, like dhem, over dhe face ov dhe erth ; acquiring, at least competence, somtimes enormous welth, by insensibel degrees, and exercizing evverihware dhe meanest occupacions. But Jews, no more dhan Quakers, know edher beggars or ospitals : leving boath to' charritabel Christians ! hoo, in dhis language, az wel az land ov Libberty, hav so set dheir tender harts upon beggars, and almsguivving, az to' contract dhat grace, hwich iz graiter dhan faith or hope, into' dhe truly Inglish idea ov *Charrity* !

By dhe weaknes ov man, and dhe vicissitude ov things ; suppliant must, howevver, hav exercized pacience and compassion, in all communities and times ; under shapes and denomminacions, varied according

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cording

And so Dr. *Phillip Norris*, dean ov *St. Pabtrics, Dublin*, about 1457, wrote boldly, and preached *against dhe Friars Mendicants, against beltbody beggars*, or dhe like.

From dhe Right Onnorabel Sir *James Ware*, first book ov Irish writers.

ording to' necessity or choice ; to' carracter, temper, principel, opportunity and encurragement; from an *Irus* ov *Itthaca*, down to' a moddern mendicant: dhe former, a nattural son ov Libberty; dhe latter (az haz been shown) no son ov Relidgion.

Oddher contries hav winked, more or les, at dhe suppliant trade. Inghland and Libberty, smiling more upon it, az we hav seen; made, howevver, som febel enaccions against it: enaccions ov no oddher consequence, dhan to' promote dhe charritabel calling, by dhe aid ov apparent persecucion. Dhe hart iz always an over-match for dhe hed, and immediate impulse for distant enaccion.

Az nohware ar suplicants more submissive dhan in Inghland, nohware perhaps ar vagrants more sturdy; hweddher born and bred ov dhe society, or occasional augmenters ov it. No common-pepel can work better dhan dhe Inghlish, and non ar so amply paid. Non dherfore might more ezily becom independant, or at least provide for dhe time, hwen labor shal, by age or accident, proov impossibel. But immediate, not graddual, independance iz dhe object ov dheir Libberty; nor doo dhe sons ov Freedom take anny thaught for dhe morrow. Yet so dilligent ar even dhe contry-toilers, to' make dhe moast ov to-day, dhat, for variety's sake, dhey wil somtimes intermit dheir labor, to' beg; or, dubbling dheir
dilligence

dilligence, dhey wil redeem dhe time, by toiling and begguing togueddher.

But, hwen Winters benignity, in dhe festal fezon, haz turned erth into' sthne, and wauter into' addamant; hwen dhe Triton cannot fwim, and dhe laborer cannot dig; to' beg can be nedher ashamed. On dhe contrary, dhe boat, quitting her obdurate ellement, procedes, wel manned and riggued, on hweels; like, perhaps along widh, dhe gardeners cart; boath bairing, insted ov wonted freight, dhe fare-demanding freighters, armed widh verry real, and wel-erned, want; and, widh implements, wonce bennefiscial, to' dhe scared inhabbitants ov contry or ov town, denouncing all dhat iz dire, if not widh libberal hand dhey hasten to' supply, hwat land or wave wil not; or not widh jovial hart contriibbute to' dhe Satturnalian triumph, and Baccanalian jubilee. Fired widh fraternal spirrit, dhe oddher generous tradesmen, deeming duly notthing beneadh dhem, and too proud to' dream ov aught abov dhem, dezert dheir servile drudgeries, to' swel dhe glorious company ov Brittish Libberty's unabashed, az uncontrolled, demanders.

All order and true Libberty dhus lost in Licentiousnes, returning Pollity wil guiv no more quarter to' beggars figgurative, dhan to' beggars literal; to' begguers, dhan to' beggars. No more shal Brittish indulgence fet dhe scandalous (yet

contagious) exampel ov vote-beggues, onnor-beggues, office-beggues, scool-beggues, custom-beggues, or biznes-beggues ov anny kind ; more dhan ov bred-beggars, drink-beggars, cloadhs-beggars, or monney-beggars ; mendicant, importunate, or free.

Borrowers, ov evvery clas, disappearing toguedher ; nedher hwite-boys, nor blac-boys ; nor pic-pockets, nor thieves, nor footpads, nor highway-men, nor house-braikers ; nay, nor gamblers, swindlers, sharpeners, rioters, nor rebbels, wil dare to' show dheir impudent heds. Credit wil no more be shaken by bankruptcy, nor dhe land be depopulated by emmigration. Luxury and idelnes shal no more produce dhe won ; avvarice and oppression shal no more provoke dhe oddher. No pettifogguer wil disonnor Justice, no quac blaspheme Science, nor anny won assume a carracter not hiz own. Servants wil no more controll dheir masters, dhan children dheir parents ; laborers wil no more prezume to' abridge dheir duty, dhan to' demand wantonly an augmentacion ov its reward. No departments wil jostel, no pursuits interfere : evvery person best adapted to' dhe respective walk, wil dhare alone find plezzure, proffit, onnor ; nor wil more dream ov receiving, dhan ov guivving, interrupcion. All dherfore undertaking, onely hwat dhey understand, and pursuing non, but dheir propper biznes ; no room wil be left for bizzzy-boddies, hoom Industry holds

holds dhe worst ov idellers ; or for tale-tellers, hoom her parent Pollity sagaciously haz adjudged worse dhan thieves.

Hwat dhen shal becom ov dhoze usefool alike and entertaining intelligencers, (nevver too often in edher capascity admired !) hoo eveningly, morningly, noonly, and daily (nay, Sundaily !), weekly, monthly, and yearly, dispense to' dhe itching ears ov evvery clas, espeesially, ov dhe lowest, dhe new system ov pollitics ; vile antipode ov pollity ! hoo can make, unmake, alter, and amend, stubborn Truth, or az stubborn Propriety ; hwich iz but dhe Truth, ov Rezon ; hoo now dherfore constitute so libberal, and so laudabel, a poarcion ov Brittish studdy ; hoo, in spite ov growing taxes (hwich doo but make dhem grow !) cost dhe reader littel more dhan time and eyes, spred fictiscious rumors, and false alarms, in no nacion*, but our own ; and can hav no bad tendency, beyond dhe jocular jumbel ov public tranquillity, and dhe due annoyance ov rulers, so weak and so wicked, az not to' suffer news-writers, news-readers, and news-monguers ; revewers, revilers, maggazeners, and monnitors, to' settel dhe relidgion, rezon, litterature, and liberty, ov dhe Public.

Dhus Alfreds days must return : hwen dhe streets ar wonce cleared ov complainants, ov borrowers,

M 5

and

* So fancied dhe writer in 1797.

and beggars; a purse may aguen brave dhe highways, or hang untutched in a forrest; security wil revive in town and contry, at home and abraud; commerce and culture, pece, plenty, and pollity wil dance hand in hand.

An iland shal Brittain be in her manners, az a genius prophettically sang; an iland, not adjacent to' Utopia; but a truly formidabel, dho frendly, neighbor to' France and to' Spain, az wel az to' Holland and Ireland. Kings ov Brittain shal no more be stiled Kings ov France, dhan Kings ov France Kings ov Brittain. Evvery contry, with social selfishnes, wil strive to' promote dhe welfare, and lern to' talk dhe language ov her sisters; even at dhe risk ov dhe Celtics becomning, wonce more, a bond ov union. Dhe various states, hwich, more dhan wonce, hav compozed a grait empire, wil, mutually strengthened and suppoarted, becom dhe concordant, howevver various and independant, parts ov won system; hwich dhey cannot but glory to' call, not dhe confedderacy, dhe congres, dhe associacion, or dhe like; but, by won littel name, dhe fammily ov Lov.

Such prospect doutles animated long ago a Caledonian bard, to' sing dhe reign ov **POLLITY**; in strains he dhus addresses, to' her parent **LIB-
BERTY**:

“ Dhey

"Dhey com, grait Goddes! I dhe times behold;
 Dhe times our fahdhers, in dhe bluddy field,
 Hav ern'd so dear; and, not widh les renown,
 In dhe warm strugguels ov dhe fennate-fight.
 Dhe times I see, hoos glory to' supply
 For toiling ages, Commerce round dhe world
 Haz wingu'd unnumber'd keels; and, from each
 land,

Materials heapt; dhat, wel-employ'd, widh *Room*
 Might vy our grandeur, and widh *Grece* our art.
 Lo! princes I behold contriving stil,
 And stil conducting firm, som brave design!
 Kings, dhat dhe narrow, joyles, cirkel scorn;
 And burst dhe dark blockade, ov fawning men!
 Dheir coart rejoicing millions; worth alone,
 And vertue dear to' dhem! dheir best delight,
 In fair propoarcion, to' guiv genn'ral joy!
 Dheir jellous care, dhy kingdom to' maintain;
 Dhe public glory dheirs: unsparing Lov,
 Dheir endles trezzure; and dheir deeds dheir praiz.
 Widh dhee dhey work: naught can rezist yoor
 foarce.

Life feels it quick'ning in her dark retreats:
 Strong spred dhe blooms ov Genius, Science, Art.
 Hiz bashfool bonds, disclozing Mērrit braiks;
 And, big widh fruits ov glory, Vertue blows,
 Expansive o'r dhe land. Anoddher race
 Ov genn'rous yooth, ov patriot-fires I see!

Not dhoze vain insects, flutt'ring in dhe blaze
 Ov coart, and ball, and play ! dhoze venal folls,
 Corrupcions vett'ran unrelenting bands ;
 Dhat, to' dheir vices slaves, can nehr be free.
 I see dhe fountain purg'd, hwence life derives
 A clear or turbid flow : for dhe yong mind,
 Not fed impure by chance, by flatt'ry fool'd ;
 Or, by scolastic jargon, bloated proud ;
 But fill'd, and nurrisht, by dhe light ov Truth.
 Dhen, beam'd, thro' fancy, dhe refining ray ;
 And, pouring on dhe hart, dhe passions feel
 At wonce informing light, and mooving flame ;
 Til morral, public, gracefool accion crown
 Dhe hoal. Behold ! dhe fair contension glows,
 In all dhat mind or boddy can adorn,
 And form to' life. Insted ov barren heds,
 Barbarian peddants, wrangling sons ov pride,
 And truth-perplexing, metaphyzzic wits ;
 Men, patriots, chiefs, and cittizens ar form'd.

Lo ! Justice, like dhe libb'ral light ov Hevven,
 Unpurchas't shines on all ; and, from her beam,
 Appalling guilt, retire dhe savvage crew,
 Dhat prowl amid dhe darknes, dhey hav raiz'd.
 See ! social Labor lifts hiz garded hed,
 And men not yield to' Govverment in vain.
 From dhe sure land, iz rooted ruffian-foarce ;
 And, dhe lewd nurse ov villains, idel waste.

Lo !

Lo! ras't dheir hants, down-dasht dheir madd'ning
bowl,

A nacions poizon! buteous Order reigns!

Manly submission, unimpozing toil;

Trade widhout guile, civillity dhat marks,

From dhe foul herd ov brutal slaves, dhy sons.

And fearles pece. Or, shood affronting war,

To' slow, but dredfool, vengeance, rouz dhe just;

Unfailing fields, ov free-men, I behold;

Dhat know, widh dheir own propper arm, to' gard

Dheir own blest ile, against a leguing world!

Horrid, widh want and mizzery, no more

Our streets dhe tender passenger afflict,

Nor shivv'ring age, nor sicnes widhout frend,

Or home, or bed to' bair hiz burning load;

Nor aggonizing infant, dhat nehr ern'd

Its guiltles pangs, I see! Dhe stores profuse,

Hwich Brittish bounty haz to' dheze assign'd,

No more dhe saccrilegious riot swel

Ov cannibal-devourers! Right appli'd,

No starving wretch dhe land ov Freedom stains;

If poor, employment finds: if old, demands;

If sic, if maim'd, hiz mizzerabel due;

And wil, if yong, repay dhe fondest care.

Sweet sets dhe sun ov stormy life, and sweet

Dhe morning shines, in Mercy's dewes array'd.

Hark! dhe gay Muzes raiz a nobler strain,

Widh active nature, warm empassion'd Truith,

Engaging

Engaging fabel, lucid order, notes
 Ov various string, and hart-felt image fill'd.
 Behold! I see dhe dred delightfool school
 Ov temper'd passions, and ov pollisht life,
 Restor'd; behold! dhe wel-dissembled scene
 Calls, from embellisht eyes, dhe lovly tear:
 Or lights up mirth, in moddest cheeks, aguen.
 Lo! vannisht Monster-land. Lo! drivv'n away
 Dhoze, dhat Apollo's sacred walks profane;
 Dheir wild creacion scatter'd, hware a world,
 Unknown to' Nature, Caos more confuz'd!
 O'r dhe brute-scene its Ouron-Outangs pours:
 Detested forms! dhat, on dhe mind imprest,
 Corrupt, confound, and barbarize an age.

Behold! all dhine aguen dhe sister-arts,
 Dhy Graces dhey, knit in harmonious dance.
 Nurst by dhe trezzure from a nacion drain'd,
 Dheir works to' purchase, dhey to' nobler rouz
 Dheir untam'd genius, dheir unfetter'd thoughts;
 Ov pompous tyrants, and ov dreaming monks
 Dhe gaudy tools, and prizzoners, no more.

Lo! num'rous domes a *Burlington* confes:
 For kings and sennates fit, dhe pallace see!
 Dhe tempel bredhing a relidgious aw!
 E'n fram'd with elegance, dhe plain retreat,
 Dhe private dwelling! Certain in hiz aim,
 Taste, nevver id'ly working, saves expence.

See

See silvan scenes, hware Art alone pretends
 To' dres her mistres, and discloze her charms:
 Such, az a *Pope** in minniature haz shown;
 A *Bathurst* o'r dhe wid'ning † forrest spreds;
 And such, az form a *Richmond*, *Chizwic*, *Stow*.

August, around hwat public works I see!
 Lo! stately streets: lo! squares, dhat coart dhe
 breze.

In spite ov dhoze, to' hoom pertains dhe care
 Engulfs more dhan founded Roman ways;
 Lo! ray'd from citties, o'r dhe brighten'd land,
 Connecting sea to' sea, dhe sollid road.
 Lo! dhe proud arch (no vile exactors stand)
 With ezy sweep bestrides dhe chafing flud.
 See long canals, and deepen'd rivvers, join
 Each part widh each; and, widh dhe circling main,
 Dhe hoal enliven'd ile. Lo! poarts expand
 Free, az dhe winds and waves, dheir shelt'ring
 arms.

Lo! streaming comfort o'r dhe trubbled deep,
 On evv'ry pointed coast, dhe light-house tow'rs.
 And, by dhe braud imperious mole repell'd,
 Hark! how dhe baffled storm indignant roars!

Like

* At *Twickenham*.

† *Oakley-woods*, near *Cirencester*, herd *Cirencester*.

Like inspiracion fired anoddher seccond-fighted
feer*, with dhe future pollity ov England, to' pro-
nounce afar, *her valleys like Eden, her hils like Leb-
banon; her springs az Pizgah, and her rivvers az
Jordan; to' picture her in short, dhe parradise ov
plezzure, and dhe garden ov God.*

Dhis nordhern propphet and *poliscian* (a term
hwich, dho shorter, includes *pollitiscian*) seems to'
hav caught dhe flame, from a far more aincient,
and sublimer, bard; hoos words, if dhey hav not
dhe charm ov novvelty, must be allowed ov dhe cast
dhat proofs evver new.

† *So I to' Dhee, O King ov kings!
In joyfool hymns my voice shal raiz;
And instruments, ov various strings,
Shal help me dhus to' sing dhy praiz.*

*GOD doz to' kings hiz aid affoard;
To' dhem hiz sure salvacion sends:
'Tis he, dhat, from dhe murd'ring soard,
Hiz royal servants hed defends.*

*Fight Dhou against my forrain foes,
Hoo utter speeches false and vain;
Hoo, dho in sollemn league dhey cloze,
Dheir swor'n engagements nebr maintain.*

Dhen

* GORDON, founder ov moddern Geoggraphy.

† Ps. cxliv. 9, and seq. TATE and BRADY.

*Dhen our yong sons, like trees, shal grow,
 Wel planted in som fruitfool place;
 Our daughters shal, like pillars, show,
 Design'd som royal coart to' grace.*

*Our garner, fill'd with various store,
 Shal us, and ours, with plenty feed;
 Our sheep encresing, more and more,
 Shal thouzands, and ten-thouzands breed.*

*Strong shal our lab'ring oxen grow,
 Nor in dheir constant labor faint;
 Hwile we no war, nor slavery, know;
 And in our streets hear no complaint.*

*Thrice happy iz dhat pepels case,
 Hoos various blessings dhus abound,
 Hoo Gods true worship stil embrace,
 And ar with hiz proteccion crown'd!*

Poor Britannie Libberty! how hopeles dhy cauz!
 Won effort, and but won remains dhe. Blow dhe
 trumpet, assembl dhy sons, hwile yet dhey boast a
 land ov Libberty. Up, my fellow-subjects; rad-
 dher, my fellow-sufferers! make we won glorious
 stand against dhis fel invader POLLITY! a foe, dhat
 Brittish Libberty nevver had such rezon to' fear;
 far les, from such a quarter:

*For we, bold Brittons, forrain laws despiz'd:
 We kept unconker'd, and unciviliz'd.*

Let

Let us, in won undanted boddy, widh an uncon-
trolled Lord-Mayor at our hed, approach dhe King,
dhe Lords, and dhe Commons, widh dhis patriottic,
and duly loyal, Petiscion and REMONSTRANCE.

To' &c.

We, the Lord-Mayor, Aldermen, and Common-
Council, of the great and opulent Capital, not only
of the British Empire, but of the World; being by
birthright, and by breeding, the most ostensible, as
well as most patriotick, Corporation of the land of
Liberty; do, in behalf of all true sons of Freedom,
most humbly beg leave to lay before &c. the loyal,
dutiful, and indispensable, Address, Remonstrance
and Petition of ourselves, and all concerned in the
same glorious Cause, of asserting the privileges of
Britons; which originated, in the civil rights and
liberties of mankind; and, on the preservation of
which, the public welfare must in future depend.

Whereas the said rights, privileges and liberties
have been dangerously threatened, and daringly in-
vaded, by a certain foreign power, called POLITY;
whether such power come from *Rome*, or *Athens*, or
Edinburgh, or whencesoever; the said foreign power
is, nothing the less, arbitrary, tyrannical, and in-
supportable.

We

We do therefore, unitedly and solemnly, desire and demand, and insist on its being moved to^r resolve,

I. That all men are born on a level.

II. That all Britons are above other men.

III. That none, but the sons of Liberty, be counted men at all.

IV. That the said sons of Liberty, and they alone, may do whatsoever they please.

V. That, therefore, they may beg, borrow, buy, or otherwise acquire, what, and how, to them seemeth best.

VI. That, all being on a level, the persons, commonly called superiors, have no right to command, or controul, the persons commonly called inferiors.

VII. That the said persons, vulgarly deemed inferiors, have an absolute and undoubted right to treat, as to their wisdom may seem most meet, by word, writing, or other act, the persons vulgarly deemed superiors.

VIII. That learning quencheth the spirit of Liberty.

IX. That, consequently, the unlearned are the only persons qualified to teach.

X. That letters are no more necessary for the professions of physick or law, than for that of Divinity.

XI.

XI. That all law is an infringement of human liberty.

XII. That the consultation of Oracles is an obsolete, if not an unlawful, practice.

XIII. That Polity, if it signify (as some would now pretend) Order or Regulation, is a barbarous and tyrannical encroachment on the civil rights of society, and on the natural liberties of mankind.

XIV. That every accomplice or abettor of the said Polity, be held an enemy to the British empire, and to the whole dominion of Freedom.

XV. That many individuals, nay, some whole communities of that part of Great Britain, called Scotland, are, at least, abettors of the said Polity.

XVI. That, therefore, due bulwarks be erected, against the two barbarians, *Polity* and *Scotland*.

XVII. That an Antiscotican Society be forthwith instituted, on the model of the truly laudable society of Antigallicans.

XVIII. That the union of nations is unnatural and impracticable, as that of particular societies, or of private families.

XIX. That, therefore, the pretended union of the kingdoms of this island, be immediately and eternally dissolved.

XX. That then war be declared, by England against Scotland.

XXI.

XXI. That all Scots be expelled England; and afterwards, if possible, (as they served the poor Picts, and would serve the poor Beggars) exterminated the island.

SEQUEL OV DHE
FIFTY YEARS' CORRESPONDENCE.

DX.

*Papeterie d'Essonne, le 17 Juin, 1793,
l'an second de la république Française.*

Citoyen Jaques Elphinston, à Elstree, près de
Londres.

Cher et estimable Anglais,

CE n'est point de Paris, que je vous écris; et, cependant, c'est de mon poste; car je suis ici en commission, encore pour deux ou trois jours. Mais j'y trouve l'occasion désirée, de vous donner de mes nouvelles; malgré les barrières, que la politique a élevées, entre notre nation et votre gouvernement; au détriment des deux peuples, si naturellement faits pour vivre amis.

Cette barrière politique ne durera qu'autant de tems (je l'espère) que les véritables intérêts seront respectivement

respectivement méconnus ; sur quoi je ne me permettrai qu'une seule réflexion. Comment a-t-il pu entrer dans la tête de votre ministère, qui voyait les très-grands avantages resultants de votre commerce avec nous ? A-t-il pu se coaliser avec nos ennemis, aux risques d'une guerre ruineuse, joints à la certitude de la rupture d'un traité, qui sûrement ne sera jamais renouvelé avec les mêmes clauses ; Je veux dire, avec des clauses aussi favorables à la Grande Bretagne. Cher ami, c'est-là une de ces fautes, qui ne se réparent point ; pas même avec les petites jouissances de l'amour-propre, qui peuvent avoir lieu, et qui peuvent encore plus aisément manquer. Que votre ministère se ferait bien autrement montré grand et sage, s'il avait saisi cette occasion, unique en son genre, de consolider son amitié avec la France ; qui, malgré tout, sera toujours puissante ; et peut devenir terrible à ses ennemis !

Mais je reviens à vous : car c'est de vous, et de la Citoyenne Elphinston que je veux vous parler. Déjà depuis du tems ma femme, que je vous ai écrit être ici (à Paris) avec ma Joséphine, m'a dit plusieurs fois : ' Mais tu ne reçois point de nouvelles de M. Elphinston : tu ne lui écris pas. Est-ce que les gens de lettres sont en guerre ? ' Mes réponses ont été, le défaut des communications. Mais aujourd'hui que je trouve une occasion, par le beau-pere de celui, chez qui je suis logé ; je ne
serais

serais pas excusable, si je ne vous marquais le plaisir, que j'en ressens ; si je ne vous provoquais, à vous servir du même moyen ; pour me dire des nouvelles de votre chere Moitié, que ma femme et moi nous saluons de tout notre coeur ; avec Joséphine, à qui nous faisons faire sa petite révérence, qu'elle fait à merveilles.

Ce n'est pas tout : le Citoyen St. Pierre, auteur des *Etudes de la Nature*, que j'ai vû à Paris, fait bâtir, en le bourg d'Essonne, une jolie maison de Philosophe ; que j'ai visitée avec lui, et sur laquelle je veille, en allant chaque jour voir ses ouvriers, et raisonnant avec eux. Il a le desir de l'habiter cet été ; mais il a commencé trop tard à bâtir. C'est dans une jolie petite île, sur la riviere d'Essonne ou d'Etampes ; à huit lieues, ou quatre postes, de Paris ; dans un pays sain et tranquille, à un quart de lieue de la petite ville de Corbeil. Il aura toutes ses commodités, dans ce charmant endroit ; où je compte de le venir voir, si nous sommes encore au pays, quand il habitera son logement. Lorsqu'il y vint l'autre jour, je lui parlai de vous, ainsi que de notre célèbre bouteille ; dont le souvenir ne mourra qu'avec nous, et tant d'autres honnêtes gens qu'elle a rapprochés. Il n'y a que la Citoyenne de Pinterville que je n'ai pû voir, et que je ne verrai de longtemps ; vû qu'on ne la dit pas amie de la révolution. J'en suis fâché pour elle et pour moi, et pour son ami

St.

St. Pierre, qui est très-bon et très-brave citoyen ; quoiqu'il vienne de perdre, par les suppressions, sa place d'Intendant du jardin des plantes jadis royales, aujourd'hui nationales : place, qui lui valait plus de 400 Louïs ou livres *sterling*. Il fait ce sacrifice très-volontiers, au bien de la chose publique ; et n'en sera pas moins en état de philosopher, dans sa jolie habitation, avec ses amis. Je suis fâché que l'éloignement m'ôte l'espérance d'y venir souvent, quand une fois j'en serai parti : car alors il y aura, à peu près, aussi loin de chez moi à Essonne, que delà à Elstree.

J'ai eu à Paris, plusieurs fois, des nouvelles de mon ancien ami et confrère le Président Goupil-Préfetne ; je suis sûr qu'il apprendra des vôtres, avec grand plaisir ; ainsi que le Citoyen St. Pierre, et nous tous : hâtez-vous donc de nous en donner. Je vous ai écrit il y a quelques mois, tout uniment et tout simplement, par la poste. Je ne fais si ma lettre vous soit parvenue. Au reste, je me fers d'une main sûre ; faites en autant : car, sans cela, votre lettre ne me parviendrait pas ; surtout à présent, que nos relations sont plus rompues que jamais.

Recevez, pour vous et pour votre chère épouse, les devoirs de la mienne ; de ma fille, que je commence à compter ; et de moi, qui suis votre éternel serviteur et ami :

PHILIPPE DELLEVILLE.

Translacion

Translacion ov DX. *

Cittizen James Elphinston, at Elstree, near
London.

*Paper-mil ov Essonne, June 17th, 1793,
second year ov dhe French Republic.*

Dear and valluabel Inglishman,

IT iz not from Parris, dhat I addres yoo; and yet,
it iz from my peast: for I am stil here in com-
mission, for two' or three days. But here too I find
dhe wished opportunity, ov letting yoo hear from
me; notwithstanding dhe barriers, hwich Pollicy
haz reared between yoor nacion and our govver-
ment; to' dhe dettriment ov boath nacions, so nat-
urally formed for frends.

Dhis polittical barrier wil last (I hope) onely so
long, az dhe true interests ov dhe parties shal be
respectively misunderstood: on hwich I shal allow
myself, but a singuel reflexion. How cood it enter
dhe hed ov yoor minnistry, hoo saw dhe verry grait
advantages, rezulting from yoor commerce widh us?
Cood it form a coaliscion widh our ennemies, at dhe
risk ov a ruinous war, joined to' dhe certain rupture
ov a treaty, hwich surely wil nevver be renewed,

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N

widh

with dhe same clauzes ; I mean, with clauzes, so favorabel to' Grait-Brittain. Dear Friend, dhat iz won ov dhe errors, hwich ar not to' be repaired ; not even with dhe petty enjoyments ov self-lov, hwich may perhaps take place ; and may, yet more ezily, fail. How much oddherwize might yoor ministry hav shown itself grait and wize, had it seized dhe opportunity, singuel in its kind, ov consollidating frendship with France ; hoo, in spite ov evverithing, wil evver be powerfool ; and may becom terribel to' her ennemies !

But I return to' yoo : for ov yoo, and ov dhe fair Cittizen Elphinston, doo I mean to' speak. Som time past haz my Wife, hoom I notified here (at Farris) with my Josephina, been sevveral times hinting : "Dhou hearest not a word from Mr. Elphinston : for dhou dost not write to' him. " Can men ov letters be at war ?" My anfers wer summed, in dhe want ov comunicacion. But now I find an opportunity, by dhe fahdher-in-law ov my landlord ; I wer inexcuzabel, did I not signify dhe plezzure I feel from it ; did I not provoke yoo, to' avail yoorself ov dhe like means ; in order to' guiv us accounts ov yoor dear Better-self, hoom my wife and I salute with all our hart ; joined by Josephina, hoom we ar teaching to' drop her littel curtesy ; and dhat she doz to' admiracion.

Dhis

Dhis iz not all: Cittizen *St. Pierre*, author ov *dhe Studdies ov Nature*, hoom I hav seen at Parris, iz bilding, in dhe town ov Essonne, a pretty philosophic habbitacion; hwich I hav vizzited with him, and ov hwich I proov an overseer; az I walk evvery day to' inspect hiz workmen, and to' converse with dhem. He wishes to' occupy it dhis summer; but he haz too late begun hiz bilding. Dhe sittuacion iz, in a pretty littel iland, on dhe rivver ov *Essonne* or *Estampes*; eight legues, or foar poasts, from Parris; in a contry helthfool and tranquil, about dhe quarter ov a league from dhe small citty *Corbeil*. He wil hav evvery accomodacion, in dhat charming spot; hware I think to' vizzit him, if we be stil in dhe contry, hwen he shal inhabbit hiz box. Hwen he came dhiddher t'oddher day, I talked to' him ov yoo, az wel az ov our cellebrated bottel; ov hwich dhe remembrance wil not dy, but with ourselvs, and so manny oddher wordhies, hoom it haz braught togueddher. Dhare iz non, but dhe sister-cittizen *Pinterville*, hoom I hav not been abel to' see; nay, hoom I am not likely soon to' see, az she iz pronounced no frend to' dhe Revvolucion. I am sorry for it on hers, on my own, and on her frend *St. Pierres*, account; hoo iz an onnest and brave cittizen, dho he hav lately lost, by dhe suppressions, hiz place ov Intendant ov dhe garden ov plants, formerly royal, now nafcional; a place dhat

waz worth to' him, upwards ov 400 *Louis*, or pounds sterling : a sacrifice he moast willingly makes, to' dhe good ov dhe public ; nor wil he be aught dhe les abel to' philosophize, in hiz pretty reces widh hiz frends. I griev dhat dhe distance denies me dhe hope ov seing him often dhare, hwen wonce I shal be-gon hence : for dhen from my home wil be about az far to' Essonne, az perhaps dhence to' Elstree.

At Parris hav I herd sevveral times from my old frend and broddher, dhe Prezident *Goupil-Préfet* ; I am sure dhat good tidings ov yoo wil ritchly refresh him, az wel az dhe Cittizen *St. Pierre*, and us all : haste dhen to' guiv dhem us. I wrote to' yoo som months ago, in dhe plain ezy way, by dhe pcast : I know not hweddher my letter hav reached yoo. I now avail myself ov a sure hand ; doo yoo dhe like : yoor letter else cannot reach me ; especially at prezzent, dhat our connexions ar more broken dhan evver.

Receiv, for yoorself and for yoor dear Spouz, dhe just regards ov mine ; ov my daughter, hoom I beguin to' number ; and ov myself, hoo am yoor eternal frend and servant,

PHILLIP DELLEVILLE.

DXI.

*Au Citoyen DELLEVILLE, à Paris.**À Elstree, Harts,
le 6me Sep. 1793.*

VOTRE Lettre, mon Ami très-respectable, ne m'est parvenue, qu'à plus de deux mois après sa naissance. La cause du retardement est manifeste, comme déplorable; mais l'arrivée actuelle d'une dépêche si délectable, m'honore d'une nouvelle preuve, que la vraie amitié perce tous les obstacles.

Quant à la guerre, j'en suis l'ennemi naturel: mais je respecte trop notre ministère présent, pour ne la pas trouver indispensable. Après la punition et la pénitence de ceux qui en ont été les auteurs, j'espère que le soleil de la raison, de la religion, et de la paix, se levera encore une fois sur les nations, toutes filles d'un même Père; et allumera surtout l'amour de deux sœurs, par tant de liens amies inséparables.

Ma digne concitoyenne du monde, aussi bien que de sa cité maternelle, est raffraichie, comme moi, de toutes les bonnes nouvelles de l'aimable famille de Delleville; dont la naissante tige se promet déjà la rivale aussi redoutable que ravissante, de sa parente

incomparable. Cette dame, généreuse et tranquille parmi les orages, faisait bien de l'honneur aux gens de lettres, que de les compter toujours en paix ; et avait bien raison de croire, que les amateurs de la guerre étaient ennemis du savoir, autant que de la société. Que serions-nous, mon Correspondant inébranlable, sans de telles conseilleres et consolatrices ? Madame de Pinterville est, entre les gens de lettres, amatrice de la paix, comme du beau. M. de St. Pierre, son ami et le nôtre, jouira (à ce qu'on doit espérer) de sa philosophie et de son patriotisme. Heureuse la retraite, qui ait eu de tels surveillants ; et qui puisse avoir de tels visitants, que le Président Delleville ; dont les visites lointaines ne cessent de réjouir ma retraite agréable ; quoique éloignée, de quatre lieues, de la Capitale ! Digne élève et confrère du digne Professeur et Président Goupil-Préfelne ; qui jouit (et qu'il jouisse !) de ses travaux infatigables, dans son heureux tribunal.

La Bouteille, de mon Beaufrère espiègle, a été vraiment chargée de cet esprit amiable, qui n'a manqué, ni ne manquera, d'animer les âmes, non seulement des partis intéressés ; mais des lecteurs, qui apprennent la curieuse expérience. Parmi nos amis estimés, qu'est devenu M. le Dault ? et que sont devenus tant d'autres beaux esprits Normands, qu'a enfantés la bouteille merveilleuse ?

Les

Les jouïssances réciproques, de la ville et de la campagne, ne nous empêchent point de prier Dieu, pour le rétablissement de votre pays, et pour la conservation du nôtre ; pour le renouvellement de cette amitié publique et particuliere, si digne d'animaux raisonnables et passagers ; et qui puisse seule nous permettre l'espérance d'augmenter la Société, où il n'y a plus de guerre, ni de crime ; et où la félicité ne connaît que des avances.

Pour votre Famille s'élevent, à juste titre, les supplications les plus ardentes de

JAKES et M. C. C. ELPHINSTON,

Translacion ov DXI.

To' Cittizen DELLEVILLE, at Parris.

Elstree, Harts ;

Sept. 6, 1793.

YOUR Letter, my moast respectabel Friend, reached me not, until upwards ov two' months after its birth. Dhe cauz ov dhe delay iz mannifest, az deplorabel ; but dhe actual arrival, ov so delightfool a dispatch, onnors me widh a new proof, dhat true frendship braiks thro' evvery obstakel.

Az to' war, I am its nattu'al ennemy: but I too highly respect our prezzent minnisty, not to' find it now indispenfabel. After dhe punnishment and pennitence ov dhoze hoo hav been its authors, I hope dhat dhe sun ov rezon, relidgion, and pece, wil rize wonce aguen upon dhe nacions, all children ov won Fahdher; and wil abov all rekindel dhe lov ov two' Sisters, by so manny ties Friends, not to' be parted.

My wordhy fellow-cittizen ov dhe world, az wel az ov her maternal citty, iz refreshed like me, widh evvery good account ov dhe amiabel fammily ov Delleville; ov hwich dhe rizing ofspring promises itself a rival az formidabel az ravvishing, to' her incomparabel Parent. Dhat Lady, gennerous and calm in dhe midst ov storms, did grait onnor to' persons ov letters, in reckoning dhem always at pece; and had good rezon to' believ, dhat dhe lovers ov war wer ennemies, alike ov science and ov society. Hwat indeed shood we be, my unshaken Correspondent, widhout such Remembrancers and Consolers? Maddam *de Pinterville* iz, among literary carra'cters, a lover ov pece, az ov dhe buti-fool. *M. de St. Pierre*, her frend and ours, wil enjoy ('tiz to' be hoped) hiz philossophy and hiz patriotism. Happy dhe retreat, dhat haz had such overseers, and hwich may hav such vizzitants, az dhe Prezzident Delleville; hoos distant vizzits cese

not

not to' rejoice my retreat, in itself agreabel, dho remooved foar legues from dhe Cappital. Wordhy son and broddher ov dhe wordhy professor and prezident *Goupil-Préfelne*; hoo enjoys (and may he!) hiz unwearied labors in hiz happy tribunal.

Dhe Bottel*, ov my spirrited Broddher-in-law, haz been truly charged widh dhat frendly spirrit, hwich haz not failed, nor wil fail, to' fire dhe folls, not onely ov dhe parties concerned; but ov dhe readers, hoo lern dhe curious experriment. Amongst our vallued frends, hwat iz becom ov *M. le Dault*? hwat, ov so manny oddher Norman Geniusses, hoom dhe wondrous bottel haz braught foarth?

Dhe reciprocal enjoyments, ov town and contry, hinder us not from praying to' God, for dhe reestablisment ov yoor native land, and dhe prezzervacion ov our own; for dhe renewal ov pubblic and private frendship, so wordhy ov rascional and transitory cretures; and hwich can alone indulge dhe hope ov augmenting dhe Society, hware war or wickednes iz no more; and hware feliscity knows onely augmentation.

For yoor Fammily, ascend, widh peculiar titel, dhe moast ardent supplicacions ov

JAMES AND M. C. S. ELPHINSTON.

* L. cccxi, and consequent.

DXII.

SAMMUEL FALCONAR, *Esquire,**Falcon-park, Nairn.*

Sir,

OUR dear, az wordhy, frend Mr. *Falconar* (ov dhe India-house) haz kindly imparted to' me yoor tender and christian letter; nor cood yoor late los hav been signified to' anny won reddier to' share yoor sensibillity, dhan yoor amiabel Niece and myself; or more eguer to' devize anny possibel means ov allaying, in dhe smallest degree, yoor ineffabel, az unexpectabel distres.

Yoor sorrow, Sir, must at wonce be augmented and alleviated, by dhe review ov eight * years, spent widh such compannions az yoors and mine, in dhe feliscities ov retirement. Yoor trial haz preceded ours; better az perhaps ye might be sublimed, into' dhe preparacion for sustaining it. Momentary iz indeed mans enjoyment below; nor long dhen can won frend go before anoddher, into' dhat refined and progressive blis, hwich fears nedher end nor separacion.

If

If aught I cood propoze, it wood be yoor temporary chainge ov scene: nor doo I speak widhout experience. *Scotland* affoarded me (in 1779) a relief, hwich *Ingland* can alone, among yoor nearest relations, to' yoo in dhis plezing fezon repay. To' non ov dhem, and by no oddher (for aught I know) haz dhis idea been opened: let me, dear Sir, hav dhe onnor and happines ov returning, by at least a few social attentions, in our retired mansion, dhe follaces I ow to' my hospitabel Contry; and dhe sensibillities, so peculiarly due on my part; az wel az dhat ov my daily dearer Self, hoo now enters, widh az much ardor, into' my overture, az into' dhe participacion ov its cauz, widh him, hoo must, by so various duty, be,

Sir,

yoor moast tenderly

fellow-feeling fervant,

JAMES ELPHINSTON.

Elstree-hall,
Oct. 8, 1793.

* L. ccxcix.

DXIII.

J. E. *Elstree*.*Exeter, Sept. 12, 1793.*

Dear and much esteemed Sir,

I SHOOD hav made yoo immediately acquainted ov an event, hwich, I am sure, yoo wil hav much plezzure in hearing; from dhe invariabel and verry flattering parsiability, widh hwich yoo have ever onnored me. I own yoo may accuze me ov grait remisnes on dhe score ov letter-writing; but, if amendment in future wil atone for dhe past, I prommise such atonement.

Yoo ar trubbled at dhis time widh a letter, (hwich oddherwize wood not long hav been delayed) to' inform Mrs. E. and yoorself, dhat I am at length engaged in dhe sacred embassy and ministry ov Gods church. It iz an object, yoo know, I hav long had in vew; and you wil share our happines in its attainment. Impoartant, indeed, iz dhe charge, and grait dhe responsibillity, ov all hoo ar dhus employed; but, at dhe same time, dhe onnor iz grait, and high ar dhe rewards, prommised to' a faithfool and consciencious discharge ov dhe incumbent duties. Dhe prayers ov all good Christians, ar
needed

needed by evvery clergiman; dhat dhe Divine Grace may be bestowed; widhout hwich notthing can prosper, dhat relates to' temporal, much les to' spirritual concerns.

My dear Moddher and Sister ar boath wel; and, thank God, I am much better, dhan hwen I wrote to' yoo in June. We ar going to' rezide on dhe curacy, to' hwich I hav been ordained; but hope to' pay our frends, in and about London, a vizzit at Christmas. I assure yoo dhat I wood hav apprized yoo ov dhis event, az soon az it took place; but dhat I waz unwilling to' make yoo pay so long a poastage; and hope to' send dhis up, by a private hand.

How dredfool and mellancolly iz dhe sittuacion, ov our neighbors on dhe oddher side the wauter! To' hwat fardher excesses, ov madnes, can dhey run? Notthing surely, but infattuacion and distraccion, guides dheir counsels. Stil howevver, fardher degrees ov mizzery seem in rezerv for them. It iz a subject, hwich guivs birth to' dhe moast uncomfortable sensacions, exhibbeting such a poartrait ov human depravvity, and ov dhe atrocious guilt ov hwich man iz capabel, hwen he haz rejected hiz God and hiz duty. Surely it can be no want ov charrity, to' pronounce dhe leaders ov dhe French democcracy, guivven up to' deluzion and ruin: for even *infinite* Grace may be so insulted, az to' widhdraw itself; and

and all dhe guifts ov Hevven hav dhis propperty, dhat, wonce loft, dhey nevver offer dhemselves a feccond time.

I am sorry I can send yoo notthing new, from dhis part ov dhe iland; but, az we hav here no common frends, I know not ov anny annecdote, hwich may interest yoo. If you hav not alreddy seen dhe new Review, entitelled *dhe Brittish Crittic*; permit me to' reccommend it to' yoor notice, if yoo like publicacions ov dhat sort. Yoo wil find in it no favor edher ov dissensient or repubblican principles; hwich, I may venture to' assert, hav long predominated, in moast oddher works ov dhe kind. I know ov notthing new in dhe litterary way, beside dhis Review, to' speak ov to' yoo. I shal be thankfool, for evvery comunicacion yoo can favor me widh; hwich yoor neighborhood to' London, guivs yoo an opportunity ov making. But non wil be received widh graiter plezzure, dhan a good account ov Mrs. Elphinstons and yoor own helth. My Moddher and Sister unite in evvery good wish; and believ me,

Dear Sir,

Yoor verry much obleged,

And verry faithfool servant:

WILLIAM-JURIN TOTTON.

We

We beg our remembrances to' Mrs. F. Our direccion iz, at *Manaton*, near *Moreton-Hampsted*, *Devvon*.

DXIV.

Dhe Onnorabel CHARLES* STUART, *Lennoxlov*, N.B.

Dear Sir,

SOM time ago I endeavored, personally to' welcom yoor return to' yoor contry; hoo cannot but be happy, in hailing such a son. All I herd ov yoo during yoor stay abraud, made yoo doutles grow in mine, az in dhe public esteem; nor cood but encrease yoor wel-earned happines.

After so onnorabel a discharge ov duty in forrain climes, wel ar yoo entitelled to' enjoy, boath retrospect and prospect at home. But, cittizen az yoo hav ever been ov dhe world, you hav never cesed to' find yoorself at home; even hwile, with yoor grait parragon CORNWALLIS, yoo wer serving at wonce oddher nacions and yoor own, in dhe remotest parts ov dhe globe.

My feelings, on yoor subject, cannot be but parental; nor iz my thankfoolnes, to' Provvidence, perhaps

perhaps less ardent than your own, for the successful and respectable completion, of your past exertions. That your future shall prove correspondent, it were ungenerous to doubt; or not to enjoy a moral certainty, that your progression, public or private, (whatever be your title to retirement) shall continue proportionably worthy of your country, your family, and yourself.

Unwilling as I was to interrupt your important attentions, in distant regions; and undisturbed by a silence, which but spoke uninterrupted duty; I seldom, though sometimes, attempted to write at you; and to claim, with steadfast hope, your smile, Sir, on various young friends, who occasionally pursued to India, your attractive and resistless example. Certain was I, of affording you some intervals of satisfaction, by signifying the continued smile of Heaven, on my humble self; in the vouchsafement of a second Guardian Angel; and of health in so blessed continuance, as not only to enable, but impel me, to the performance of several successive literary works; of which I surely sent you my *Marsial*, as well as *English Propriety ascertained in her Picture*. In such fair Picture, now appears my *Forty*, just extending to *Fifty Years' Correspondence*, in eight pocket-volumes. So innocently, nor (I hope) quite unprofitably, have I amused my years of retirement; from a world, not often over-forward

to' acknollege dhe ardor, ov her moast faithfool
servants.

Hwen yoo revizzit London, Sir, yoo wil possibly
indulge me with an opportunity, ov waiting on yoo
dhare; nay, perhaps ov receiving yoo, with yoor
nobel nevview, or hiz amiabel broddher, in my rural
mansion; hwich cannot greet a guest more dezirabel,
edher to' its mistres, or to'

My onnored az belovved pupils

moast obedient fervant,

JAMES ELPHINSTON.

Elstree-hall, Herts; near Edgeware, Middelfex: sig

Oct. 15, 1793.

• L. ccccxv.

DXV.

Dhe Rev. Mr. TOTTON, Exeter.

Dear Sir,

DHE sacred onnor yoo hav lately attained, must
invite yoor evvery frend, and evvery frend
ov dhe Church, to' partake dhe prospect she haz
benignly

benignly opened, ov sattisfaccion to' herself, in dhe unfailing duty ov her beloved son. Nor can anny more cordially minguel grattulacion to' all concerned, dhan doo boath frends here. In dhe approaching festal sezon, we hope to' interchainge personal felicitacions; az not a member ov yoor fammily can be more feelingly thankfool, for dhe recovvery ov yoor helth; or more ardently antisicipate dhe bennefits, public and private, likely to' redound from yoor services, in dhe carracter to' hwich yoo hav, so erly and so onnorably, devoted yoor exercions. If Provvidence see it propper to' plant us mutually distant, let us lern to' submit parstial grattificacions; and to' supply, az far az possibel, conversacion by correspondence.

Hwile yoo so wordhily partiscipate at wonce, and promote, dhe happines ov Brittish dominnion; it iz indeed impossibel to' cese deploring dhe depravacion, widh its evvery consequence, ov a sister-kingdom. Hoo knows, but, after due suffering, repentance may, even yet, obtain her a restoracion?

Notthing haz more contribbuted to' dhe deluzion and degenneracy, ov a wonce enlightened nacion, dhan dhe loosenes hwich false Libberty (direst ov despots!) haz been so dilligent to' extend and propagate, from dhe uncontrolled audaciousnes, ov dhe poolpit and dhe pres. If France be now sunk, into' evvery

evvery profanacion; shal Brittain fancy to' prezerv
 anny principel, hwile she tollerates (and so far
 authorizes) not onely blaspheming conventickels;
 but pestilencial publicacions, dhat, after spredding
 annarky and trezon, folly and falsehood, all dhe
 week; start up *Monitors, Observers*, nay, self-au-
 thorized *London Gazettes*, on Sunday! Hwat rivals,
 not onely to' sollemn duty, and stated instruccion
 from dhe divine Orrakels, on dhe sevventh day;
 but to' dhe numberles polittical *Oracles, Heralds,*
Couriers, unsetting Suns and Stars, dhat occupy
 and illuminate dhe oddher six!

No wonder, if certain (simmilarly constituted)
 litterary Tribunals hav long professed perioddically
 to' irradiate science ov evvery fort; and to' set
 merrit intellectual in moast effective light. If dhey
 hav somtimes carried candor into' indulgence, and
 somtimes critticism into' parsiality; been remis in
 exerting dheir own powers, or presumptuous in
 deciding beyond dhem; yoor kind reccommendacion
 bids me hope oddher things from dhe *Brittish Crittic*;
 hwich, to' dezerv dhe name, must be invariably
 found a dispeller ov error, an improver ov taste,
 a lantern to' Rezon, and a tutchstone ov Truith.
 By Truiths new Herrald, and hiz fellows, must
 her evvery votary be rouzed, to' scan her suc-
 cessive decizzions; and even, hware possibel, to'
 diverge

diverge dhem. On all accounts must I evver-
hware be,

My *Theophilus* or *Philemon*,

Yoor moast obsequious

az moast obleged servant,

JAMES ELPHINSTON.

Elstree, Oct. 25, 1793.

At dhe clozing ov dhis letter am I (alas!) com-
pelled, to' creddit dhe Martyrdom also ov Mary
Queen ov France; blessedly (I trust) reunited on
dhe 16th instant, widh her exalted consort. So be
dhe mezzure complete, I pray, ov Gallic madnes
and murder! May dhe punnishment ov enormity
awaken pennitence; and dhe innocent soon be
sheltered, from dhe rage ov miscreants!

DXVI.

JAMES WRIGHT, *Esq. Ratbone-place, London.*

Dear Sir,

I CANNOT a moment defer dhe moast cordial
grattulacions ov all mine, to' yoo and all yoor;
on dhe late justice, don yoor approoved merrit; in
dhat

dhat judiscious reward ov yoor unremitted services,
hwich continnues to' yoor contry dhe exercise ov
dhem.*

Eguer shal we be to' lern dhe succces ov yoor
expediscion; nor can we but hope dhe smile ov
Hevven on Brittish endevvor, now onnorably ad-
vancing, in evvery quarter ov dhe globe.

If Captain MACLEAN and yoo can yet set yoor
horses togueddher hiddherward, but for a day; mu-
tual must be dhe sattisfaccion: if ye cannot, dhat
wordhy frend and yoo, conjunct or sepparate, ar wel
assured ov being accompanied by evvery kindest
wish ov all, half so much interested, az must be,

Sir,

Yoor moast affeccionate

and moast obedient servant,

JAMES ELPHINSTON.

Elstree, Oct. 28, 1793.

* In quallity ov Surgeon-genneral to' a forrain department. —
L. ccccxliv. cccclxi. dii.

DXVII.

J. E. à *Elstree*.

Monsieur,

LES obligeantes informations que vous avez prises de moi, chez Mr. T. Boosey, m'ont fait le plus sensible plaisir; en même tems qu'elles m'ont reproché l'apparent oubli d'un ami aussi estimable que vous. C'est à vous seul, Monsieur, que j'ose appeler pour ma justification. Vous savez par expérience, qu'une vie laborieuse n'apporte que trop d'obstacles au commerce de l'amitié; et nous force souvent de négliger nos meilleures connaissances. J'ai pu vous paraître ingrat; mais mon coeur m'absout d'une pareille bassesse. Les honnêtetés dont Madame Elphinston et vous, Monsieur, m'avez comblé, à mon arrivée dans votre pays, et qui me firent sentir moins amèrement la perte du mien, se présenteront toujours à mon esprit, avec le sentiment de la plus vive reconnaissance.

Dans ce moment surtout, où la politique me prive de toute correspondance avec les amis, que le sang et l'habitude m'avaient donnés; combien la vôtre me devient-elle, je ne dis pas plus chère, mais plus nécessaire! En m'entretenant avec vous,

de

de ceux que nous avons *toastés* ensemble ; je supporterai avec moins de peine l'idée de les savoir au sein des plus cruelles convulsions, qui aient jamais agité un empire ; dans l'espoir que les vœux que nous faisons alors en leur faveur, se réaliseront pour eux.

Daignez donc, Monsieur, honorer de quelques lignes celui, qui connaît trop le prix de votre tems, pour en abuser. Faites, je vous prie, agréer, à Madame votre épouse, l'hommage de mon profond respect ; et croyez moi, avec la plus haute estime,

Monsieur,

votre très-humble

et très-affectionné serviteur,

MARTIAL THEBAULT.

Alfred-house, Camberwel,

30me Octobre, 1793.

Translacion ov DXVII.

Alfred-house, Camberwel,

Oct. 30, 1793.

Sir,

DHE obleging enquiries yoo hav made at Mr. Booseys about me, hav don me dhe moast sensible

fibel plezzure; at dhe same time dhat dhey reproached me widh an apparent forguettfoolnes, ov a frend so estimabel az yoorself. To' yoo dherfore alone, dare I appeal, in my own behalf.

Yoo know, by experience, dhat a laborious life brings, but too manny obstakels, to' dhe interchainge ov frendship; and compels us often, to' neglect our moast valluabel acquaintances. I may hav appeared to' yoo ungratefool; but my hart absolvs me, from such a basenes. Dhe politenesses, hwich yoor Lady and self heapt upon me, at my arrival in yoor contry; and hwich made me taste les bitterly, dhe los ov my own; wil evver prezent dhemselves to' my mind, widh a sence ov dhe moast lively grattitude.

At dhis juncture espescially, hwen pollitics deprive me ov all correspondence widh dhe frends, hoom blud and connexion had guivven me; how much doz yours becom, I say not more dear, but more nescessary! In conversing widh yoo, ov dhoze hoom we hav *toasted* togueddher, I shal suppoart widh les pain, dhe idea ov knowing dhem in dhe hart ov dhe moast cruel convulsions, dhat evver adgitated an empire; umbly hoping, dhat dhe wishes we bredhed, may yet be realized in dheir favor.

Dain dherfore Sir, to' onnor widh a few lines, wen hoo knows too wel dhe vallue ov yoor time, to' encroach upon it. Make, I pray, my profoundest

foundest respects acceptabel to' Mrs. Elphinston;
and believ me, with dhe highest esteem,

Sir,

your moast umbel

and moast affeccionate servant,

MARCIAL TEBOE.

DXVIII.

J. E. Elstree, Harts.

Rathbone-place, Nov. 3, 1793.

Dear Sir,

I HAD dhe plezzure to' receiv your letter, hwich
affoarded us much sattisfaccion. It waz not in
my power to' acknollege dhe receit ov it sooner, I
havving been engaged in a multipliscity ov private
az wel az public concerns. I hav been at
Chatham, hwence I returned on Satturday last;
hwich wil, I trust, apologize for my not writing
sooner.

Dhare ar few things, my dear Sir, nearer to' my
hart, dhan dhat ov cultivating dhe frendship, and

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O

dhe

dhe informacion ov distinguished carracters: in hwich number, I am confident, yoor frends *now* and posterity *herafter* wil rank yoo. Judge then if I, hoo hav been almoast twenty years in dhe army, aught not to' be proud ov a correspondence, hwich wil at wonce convey instruccion and doo onnor to' me. In hopes yoo wil continnue yoor excellent correspondence, I shal, relying on yoor goodnes, intrude by a letter, on evvery occasion dhat offers, from hwatevver climate I may be in. Be assured I shal nevver cese to' be, with dhe moast tender regard and lov to' all widh yoo,

Sir,

yoor affeccionate

az wel az onnored servant,

JAMES WRIGHT.

Capt. Maclean wood widh plezzure com to' Elstree, but haz not a moments lezzure. He requested me yesterday, to' offer hiz best compliments.

DXIX.

*À Monsieur THEBAULT,**à Alfred-house, Camberwel.**à Elstree, le 11 Nov. 1793.*

VOTRE lettre, Monsieur, nous a raffraichis l'un et l'autre ; qui joignons nos actions de graces aux vôtres, du rétablissement de votre santé. Vous croyez bien que nous partageons aussi, avec vous et avec tous les vrais amis de la France, les malheurs ineffables de votre pays. Nous n'avons qu'à joindre notre possible à nos prieres, pour espérer que la Religion et la Raison y rejoindront encore une fois leurs influences irrésistibles, et dissiperont à jamais le reste des horreurs.

Une épître de M. D. m'a trouvé après deux mois. La date en est du 17^{me} Juin ; éloignée de huit lieues de la capitale de Pluton. Heureux ceux, qui en sont les plus éloignés ! heureux les amis de l'ordre et du devoir, les seuls amis de la liberté ! Vos sentiments généreux raniment vos souvenirs. Ranimez quand vous pourrez, mon cher Ami, votre infiniment redevable

JAQUES ELPHINSTON.

Quelles nouvelles de la Normandie ? Notre ami estimable M. Boosey, vous montrera peut-être, pendant les vacances, le chemin d'Elstree à l'onzième colonne milliaire.

Translacion ov DXIX.

Elstree, Nov. 11, 1793.

YOOR letter, Sir, haz refreshed us boath ; hoo join our thanksguivvings with yoors, for dhe recovery ov yoor helth. Yoo wel believ dhat we also share, with yoo and with all dhe true frends ov France, dhe unspeakabel misfortunes ov yoor contry. We hav but to' join our best efforts to' our prayers, in order to' hope, dhat Relidgion and Rezon wil dhare wonce more reunite dheir rezistles influence ; and dispel for evver dhe remnant ov dhe horrors.

An epistel from Mr. D. found me after two months. It iz dated dhe 17th ov June, eight legues from dhe cappital ov Pluto. Happy dhey hoo ar dhence dhe moast distant ! happy dhe frends ov order and duty, dhe onely frends ov Libberty?

Yoor

Yoor gennerous sentiments reanimate yoor remembrance : Reanimate, hwen yoo can,

My dear Friend,

yoor infinitely endetted,

JAMES ELPHINSTON.

Hwat news from Normandy? Our valluabel friend Mr. B. wil show yoo, perhaps in dhe holidays, dhe road to' Elstree, at dhe elevventh milestone.

DXX.

Mr. JAMES FALCONAR, *India-house, London.*

Most beloved Brother,

WITHOUT the los of one minute, does your every friend, of this courteous country, give you both (blissful couple!) with other friends of your family, most perfect, as most natural felicitations; which the lovely stranger will participate with his angelic brother.

Your worthy uncle will thence confess novel consolation; which will heighten the cordiality, as of

his dutiful Nephew, proportionably of his other Relations ; particularly those, whom his affectionate epistle has greatly solaced.

Every happiness prove the portion of every one yours ! ample the fruition of the festivities, that bless the solemn season ! These are the sensibilities breathed you ; the honest, though imperfect emanations of the immoderate satisfaction, with which your spirit of proficiencie doubles the friendship of Orthography ; while moving almost to jealousy,

your most honoured

JAMES ELPHINSTON.

Thomas Apostle,

1793.

You will laugh with your friend *Orthography*, when you perceive that Beauty banished, as foreign to every individual particle of this very fashionable Epistle !

DXXI.

J. E. *Elstree.*

Dear Sir,

BEING sensibel ov dhe onnor conferred on me, by your deziring me to' write to' yoo ; I employ

ploy my pen, with plezzure, in yoor service; to' guiv yoo a short descripcion ov dhe place I rezide at, dho apprehensive I shal doo verry littel justice to' its buties.

Dhe house, hwich stands on dhe summit ov a hil, iz sittuated between two' market-towns, hware we hav assemblies evvery three weeks. Won ov dhem iz called Carmardhen; dhe oddher, Landibbi. Dhe distance, from won to' dhe oddher, iz fifteen miles: so dhat we hav, but a plezzant ride, to' edher. We shood hav som fine vews, from dhe house; but dhat it iz so furrounded widh wood. At dhe distance ov a few fields, we hav a garden, cut out ov a roc, on dhe brow ov a hil. It commands som verry extensive prospects: among dhem ar dhe rivvers Cothy and Towy. In a wood, a littel beyond dhe hil, dhey meet: dhe latter-mentioned iz allowed, to' be won ov dhe moast butifool rivvers in Wales. We likewise see dhe castels ov Carrekennen and Druslyn, boath ov hwich ar at prezzent in a verry ruinous state. We ar also near Grongar-hil: doutles yoo hav red dhe poem, written on dhe buties ov dhat place, by Mr. Dyer, its late pozeffor. I wish yoo may form a favorabel opinnion, ov dhe sittuacion ov Kincoed; az I assure yoo it iz pronounced, by all dhe straingers dhat see it, to' be a charming spot.

I shal confidder myself az highly favored, by receiving a letter from yoo: dhen I shal know yoor opinnion. Dhis being my first attempt at description, I trust yoo wil judge it widh lennity.

My Moddher unites widh me, in dhe compliments ov dhe approaching sezon, to' all yoor fammily; and believ me to' remain,

Sir,

yoor obleged umbel fervant,

JANETTA ILTIDA HOWEL.

*Kincoed, near Cothy-bridge, Carmardhenshere,
South Wales, Dec. 21, 1793.*

DXXII.

Juveni merentissimo

C. FABRO, J. ELPHINSTONIUS S.

HAUD minus gaudii, quàm gloriae, mihi attulit amiculi mei epistola, venusta aequè ac lepida. Perge, mi puer, ita poëtis, ut oratoribus, indies gratior. Profectu tali, parentibus et praeceptoribus, pariter eximîis, te dignum, sensimque digniorem;

digniore; patriae deinceps reique literariae commendatiorem praeftabis.

Tu feriatus non otio torpes, neque vacas lufui;

‘Nec juveni lusus, qui placuere, placent:’*

tibi lufui, tibi oblectamento fiunt literae humaniores. AEquales provocando minimè contentus, inter antiquos etiamnum interritus versaris. Illius sanè aemulus exempli celeberrimi, tu *nunquam minùs otiosus, quàm cùm otiosus; neque minùs solus, quàm cùm solus*, evades: evadasque!

Conjux mea dilectissima, tibi tuisque, percare Fabercule, salutem dicit quamplurimam; quippe quae, his verè festis diebus, omnia fausta ac felicia (uti par est) mecum spirat, sperat, auspiciatur.

VALE.

Elstriae (villae ad undecimum à Londino milliare sitae) Calendis Januariis, anno Salutis humanae millesimo septingentesimo nonagesimo quarto.

* Ovid.

Translacion ov DXXII.

To' dhe moast prommising yooth, CHARLES SMITH,
all helth! prays hiz

JAMES ELPHINSTON.

NO les plezzure dhan onnor did I receiv, from
my yong Friends butifool and ingenious Epif-
tel. Procede, my Boy! ov Poets, az ov Orrators,
daily more dhe Favorite. By such exercion shalt
dhou show dhyself insensibly wordhier, ov dhine
equally excellent Parents and Masters; progressively
dhence prescious, in dhe world ov letters.

Dhou alreddy knowest how to' be a holliday-man,
widhout being an ideller; nedher iz dhy pastime ab-
solutely play; az says dhe Poet:

' Dhe joys, dhat charm'd dhe Child, dhe Yooth
disdains!'

Dhy glory, and dhy joy, iz now *Polite Larning*.
Not fattisfied widh challenging dhy Coevals, dhou
minglest undanted among dhe Aincients. Rival to'
dhat cellebrated Parragon, Dhou *never les idel*,
dhan hwen idel; *nor les alone*, *dhan hwen alone*,
shalt proov; and mayest Dhou!

My

My moast belovved Spouz, to' Dhee and all dhine,
 sweet *Smithling*, implores abundant helth: for, on
 dheze truly festal days, evvery feliscity widh me (az
 meet iz) she bredhes, she hopes, she augurates.

FARWEL.

At Elstree (a rural Mansion, beyond dhe elev-
 venth Mile-stone,) on dhe first day ov dhe Christian
 year, 1794.

DXXIII.

Mis HOWEL, Kincoed, South Wales.

MANNY Ladies, dear *Mis Howel*, ov various
 age and contry, hav onnored and enlivened
 my correspondence: non cood more gennuinely de-
 light or onnor me, dhan hav yoo, by yoor descriptive
 epistel.

Attractively, az accurately, hav yoo painted Kin-
 coed; an abode, if dhat ov straingers, won ov dhe

sweetest recesses in *Wales*; but, hwen inhabbited by such frends, an elyzzian rival to' anny oddher spot on dhe globe. Justly cellebrated ar dhe rivers, mountains, and castels ov *Cambria*; dho non perhaps more dhan *Grongar-hil*; immortalized by its poet, az dhe poet waz inspired by dhe hil. Such hils had a stil more inspired bard in hiz vew, hwen he tuned, dhat dhey *laf and sing*.

Perfet waz yoor picture, in almoast evvery delineacion; dhe verry pen prooving dhe pencil, ov no common artist. Yoor modesty cood present, onely dhe symbols yoo had seen; widhout venturing to' expres a regret, hwich yoor ingenuity cood not but feel; dhat dhoze symbels, so perfetly exhibbited, pretended, but here and dhare, to' exhibbit dhe buty, in dhe truith, ov dheir sounds.

Yoor next letter, iz, I hear, to' entertain me in French. Dhare yoo wil be in les dainger ov violating, from genneral exampel, dhe harmonist *Orthoggraphy*; hoom Academmic attension must constitute Propriety's gardian, in evvery polished language.

To' dhe Paintres I addres, I can wel commit, in anny (even moast festal) sezon, dhe ardors ov all mine for all hers. To' say we wish her proggres in evvery perfeccion, az much az dheirs in evvery feliscity, constellates but a truith, alreddy known; yet notthing dhe les *acceptabel*, in boath stresses, az
in

in boath senses, from dhe daily (nay ourly) more
excellent Mis HOWELS

moast obedient,

az moast obleged fervant,

JAMES ELPHINSTON.

Elstree,

Jan. 11, 1794.

P. S. Mis Janetta's moast formidabel rival, seems
rizing in her sister : such dhe contagion ov exampel!

• It may be pardonabel to' explain, dhat a term, so often violated,
properly intimates, hwen stressed on dhe second syllabel, possibillity
ov acceptance; hwen strong on dhe first, dhe plezzure ov it.

DXXIV.

DXXIV.

J. E. Elstree.

Izlington, Jan. 18, 1794.

My dear and valluabel Friend,

YOUR excellent letter * address'd to' me, on my entrance into' dhe Minnistry, aught long since to' hav been gratefoolly acknowleged. Permit me to' assure yoo, dhat my apparent neglect haz by no means proccded, from anny want ov regard or affeccion, towards so kind a Friend. But such a variety ov engagements hav combined to' engroce boath my time and thoughts, since I came to' town; dhat it iz but a piece ov justice, to' lay my silence to' dheir charge; and even now hav I opportunity, onely for a verry short letter. But I cannot looz a day ov informing my good friends at Elstree, dhat, entirely thro' dhe grait kindnes ov Dr. Gaskin, I am to' be prezented, az soon az dhe nescessary preliminaries can be adjusted, to' dhe Viccarage ov *Meldrith in Caimbridgeshere*.

Yoo wil rejoice widh us all, on dhis event. Pray God guiv me grace, to' doo my duty conscienciously, in my new sittuacion! Dhis event haz cauzed a sudden

sudden alteration in all our plans ; and, consequently, brought on me a number ov new engagements. In my next letter, hwich I prommise yoo dhe first lezzure half-our I hav, I wil expaciate on various toppics ; and at prezzent must content myself, widh saying how sincerely I am,

Dear Sir,

yoor obleged,

and verry faithfool az affeccionate frend,

WILLIAM-JURIN TOTTON.

We all join in best and kindest respects, hware due.

* L. DXXV.

DXXV.

To' dhe Rev. W. J. TOTTON, Izlington.

Elstree, Feb. 6, 1794.

My-dear Divine,

ALLOW me, widh hooevver iz mine, to' congratulate yoo and all yoors, on yoor erly and unexpected call, to' dhe duty and dignity ov a Vicarage. Much az I did onnor Dr. *Gaskin*, more doo I now onnor dhat revverend Gentelman ; hoo waits

waits not sollicitacion, to' reccommend; duly sensible az he seems, dhat, if years doo not always prommise excellence, Vertue may somtimes anticipate years. Daingerous az iz doutles all prematurity; and wize az iz our evvery ecclesiastical gradacion; far from fearing aught in dhe prezzent case, I foretaste, widh dhe Doctor, dhe mutual onnor and happines, likely to' accrue to' dhe Parrish and Viccar ov *Meldrith*; nay, dhe blessings, dhat must redound from boath, on dhe spirritedly judiscious reccommender.

Surrounded az must be dhe yong dignitary widh advice, no les dhan surprized by advancement; I shal not load him widh a counsel, but won; on hwich hiz helth and hoal succes must depend: dhe same indeed, dhat waz offered to' anoddher yong enlightener; hoo, not having lerned to' command hiz own spirrit, waz stil les fit to' guide or illuminate oddhers:

Parce puer, stimulis; et fortiùs utere loris.*

But *he* took upon himself, to' enlighten dhe world: yoo umbly hear dhe voice ov dhe Fahdher ov lights, and dutifoolly procede in hiz direccion. On dherfor *slow*, az yoo hope to' moov securely; save oddhers at wonce and yoorself, by avoiding alike forwardnes and timiddity.

We expect soon to' interchainge personal ardors;
nor can our feliscitacions fail yoor edher charming
letter. Meantime yoo hold me, az always,

My philanthroppic *Theophilus*,

yoor own

JAMES ELPHINSTON.

* Spare, spare dhe spur, my boy; and ply dhe reins.

Carraeter ov Sir ARCHIBALD GRANT, Bart.

DHO no letter, ov dhat respectabel Gentelman,
haz been prezerved in dhis Correspondence;
hiz Carraeter, drawn by WILLIAM STRAUHAN,
M. P. reflects a plezing odor on dhe memmory
ov dhe Drawer, az wel az on dhat ov hiz Friend;
hoom he did not long furvive*, after saying, in dhe
London Cronnikel:

Thursday-sennight died (at hiz seat ov Mony-
musk, in Aberdeenshere) advanced in years, Sir
ARCHIBALD † GRANT, Barronet; hoos name
wil be long remembered, with esteem and ven-
neracion; for hiz zeal, assiduity, and abillity, in
dhe prosscucion ov evvery public-spirrited mez-
zure, by hwich dhe interest ov hiz contry cood
be promoted. In manny skemes ov dhis nature, he
waz dhe first moover and contriver; and, in all dhe
improovments, dhat, to' dhe onnor ov dhe prezzent
age,

age, hav ov late taken place, in dhat part ov dhe united kingdom; he assisted with a firmnes and perseverance, dhat showed he waz animated, with a spirit truly patriottic.

Dhe poor around him, it waz hiz constant study to' assist, or to' contrive employment for dhem; edher in dhe improovment ov hiz own estate, in hwich he set a laudabel exampel to' dhe neighboring Gentry; or by encurraging such branches ov manufacture, az wer moast likely to' becom a lasting suppoart, to' all employed in dhem; by evvery means in hiz power, endeavoring to' promote dhe public good; with an uncommon libberallity ov mind, and frequently, with a total disregard to' hiz own interest.

In private life, hiz conduct waz remarkably decent and exemplary; but without ostentacion: for hiz relidgion had no tincture ov enthusiasm; being dhat ov dhe hart, hwich shows itself, not in acts ov devocion onely; but in a uniformly faithfool discharge, ov evvery social duty; in umbel immitacion, ov dhe grait Founder ov our Faith; hoo, hwile on erth, *went about dooing good*. Dhis enabled him to' bair hiz last ilnes, hwich waz long and painfool, with rezzignacion and fortitude.

* Himself dying in 1785. L. ccxciii.

† L. cxxviii. and consequent.

Omitted, after Page 104, Vol. VIII.

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